

PROCEEDINGS

OF THE

GRAND LODGE

OF

Ancient Free and Accepted Masons

OF MINNESOTA,

AT ITS

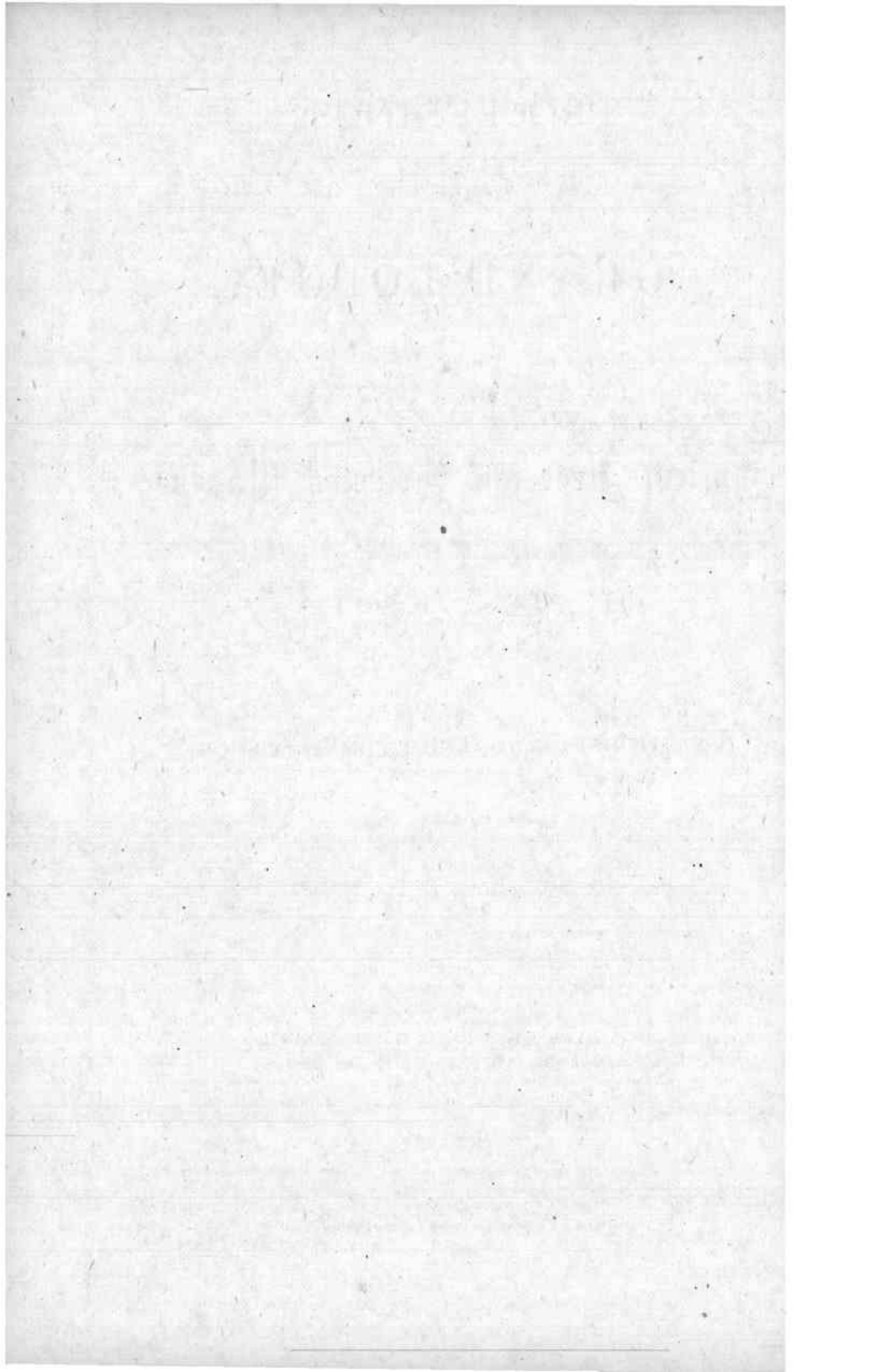
TWENTY-FIRST GRAND ANNUAL COMMUNICATION,

IN THE CITY OF ST. PAUL,

Commencing January 13, A.D., 1874, A.. L.. 5874.

M.. W.. CHAS. GRISWOLD, G.. M., Red Wing.
R.. W.. E. D. B. PORTER, G.. S., St. Paul.

MINNEAPOLIS:
JOHNSON & SMITH, STEAM PRINTERS.
1874.



PROCEEDINGS

OF THE

Grand Lodge Ancient Free and Accepted Masons, OF MINNESOTA.

AT ITS TWENTY-FIRST GRAND ANNUAL COMMUNICATION, HELD IN MASONIC HALL, IN THE CITY OF ST. PAUL, COMMENCING TUESDAY, JANUARY 13TH, A.D. 1874, A. S. L. S. 5874.

FIRST DAY.

At 12 o'clock, m., Most Worshipful Charles Griswold, Grand Master, opened a Lodge of Master Masons in ample form, preparatory to opening the Grand Lodge of Minnesota.

GRAND OFFICERS PRESENT.

M. W. Charles Griswold.....	Grand Master.
R. W. James N. Castle	Deputy Grand Master.
R. W. Edgar Nash.....	Grand Senior Warden.
R. W. Isaac B. Cummings.....	Grand Junior Warden.
R. W. E. D. B. Porter.....	Grand Secretary.
M. W. Geo. W. Prescott	Grand Chaplain.
W. N. S. Pond.....	Grand Marshal.
W. J. A. McClusky.....	Grand Standard Bearer.
W. Jno. H. Noble.....	Grand Senior Deacon.
W. E. M. Broughton	Grand Senior Steward.
W. W. W. Ely	Grand Junior Steward.
W. E. W. Durant.....	Grand Pursuivant.
W. A. Richardson.....	Grand Tyler.

The Grand Secretary was directed to call the roll of Grand Officers, Past Grand Masters, Past Deputy Grand Masters, Past Grand Senior and Junior Wardens, and Lodges, when it was found that the Grand Officers above named, Past Grand Masters A. E. Ames, A. T. C. Pierson, Geo. W. Prescott and G. B. Cooley; Past Deputy Grand Masters Aaron Goodrich and D. B. Loomis; Past Grand Senior Wardens Sam. E. Adams and S. R. Merrell; Past Grand Junior Wardens A. C. Smith, Fred. Joss, and E. P. Barnum; and the Representatives of fifty-six (56) Lodges were present.

In calling the roll of Past Deputy Grand Masters, the Grand Secretary stated that he had received official notice from St. John's Lodge, No. 1, that, after due trial, Past Deputy G. . M. . L. E. Thompson had been "stricken from the roll" of said Lodge, and asked the Grand Master whether he should call the name of Bro. Thompson, as a member of the Grand Lodge, or not.

The Grand Master ruled that Bro. Thompson having ceased to be a member of a Subordinate Lodge, his membership in the Grand Lodge terminated, and ordered his name stricken from the roll of members, which was accordingly done.

There being a constitutional number of Lodges duly represented, the Grand Lodge of Minnesota was opened in AMPLE FORM, with prayer by M. . W. . George W. Prescott, Grand Chaplain.

The M. . W. . Grand Master appointed R. . W. . W. S. Combs to act as Grand Treasurer; W. . J. Shaw, as Grand Sword Bearer, and W. . S. B. Foot, as Grand Junior Deacon. Also, Bros. S. R. Merrell, W. S. Combs, and W. H. Hall, as a Committee on Credentials.

On motion of M. . W. . A. E. Ames, the reading of the minutes of the last Grand Annual Communication was dispensed with, printed copies thereof being in the hands of the brethren.

On motion of R. . W. . Bro. A. C. Smith, it was

Resolved, That all Master Masons in good and regular standing be invited to seats in the Grand Lodge during its session.

On motion, the Grand Master was requested to present his Annual Address at 4 o'clock, P. M.

The Grand Lodge was called off until 2:30 P. M.

FIRST DAY—AFTERNOON SESSION.

TUESDAY, JANUARY 13, 1874, 2:30 P. M.

The Grand Lodge convened and resumed labor.

The Committee on Credentials presented the following report, which was concurred in, and the brethren therein named admitted to seats:

To the M. W. Grand Lodge of Minnesota:

Your Committee on Credentials find the following brethren present and entitled to seats in this Grand Lodge:

GRAND OFFICERS.

M. W. Charles Griswold.....	Grand Master.
R. W. James N. Castle.....	Deputy Grand Master.
R. W. Edgar Nash.....	Grand Senior Warden.
R. W. Isaac B. Cummings.....	Grand Junior Warden.
R. W. Wm. S. Combs, as.....	Grand Treasurer.
R. W. E. D. B. Porter.....	Grand Secretary.
M. W. Geo. W. Prescott.....	Grand Chaplain.
W. N. S. Pond.....	Grand Marshal.
W. J. A. McClusky.....	Grand Standard Bearer.
W. J. Shaw, as.....	Grand Sword Bearer.
W. John H. Noble.....	Grand Senior Deacon.
W. S. B. Foot, as.....	Grand Junior Deacon.
W. E. M. Broughton.....	Grand Senior Steward.
W. W. W. Ely.....	Grand Junior Steward.
W. E. W. Durant.....	Grand Pursuivant.
W. A. Richardson.....	Grand Tyler.

PAST GRAND MASTERS.

M. W. A. E. Ames,	M. W. A. T. C. Pierson,
M. W. Geo. W. Prescott,	M. W. C. W. Nash,*
M. W. G. B. Cooley.	

PAST DEPUTY GRAND MASTERS.

R. W. Aaron Goodrich.	R. W. D. B. Loomis.
-----------------------	---------------------

*NOTE.—In the published Proceedings of 1873, on page 13, there is a foot note signed by the Grand Secretary, stating, in substance, that the Grand Master understood certain remarks made by P. G. M. Nash, at that session of the M. W. Grand Lodge, as a withdrawal from the G. L., and a virtual refusal to serve on the Committee on Masonic Jurisprudence, and on the committee to investigate the finances of the Grand Lodge. Since the publication of those Proceedings, P. G. M. Nash has most emphatically disclaimed any intention or desire to be understood in the remarks referred to as withdrawing from the G. L., or refusing to serve on either of the above named committees. That P. G. M. Nash may have the full benefit of his disclaimer, is the object of this statement. The records of this Grand Communication will show that Bro. Nash was present from first to last, and participated in the business thereof; and I am very glad to say that all matters of difference between him and the Grand Lodge were fully and finally adjusted.

CHAS. GRISWOLD, *Grand Master.*

NOTE No. 2.—As the foregoing note might lead to the impression that the Grand Secretary is responsible for the note which appeared in Proceedings of 1873, it seems proper for me to state that the note as it appeared in said proceedings is not the note that I wrote, signed and furnished to the printer. I was absent from the State at the time the proofs of that portion of the proceedings were read, and my friends who read the proofs for me changed the note to the form in which it appeared. The foregoing note of the Grand Master places the matter substantially in the condition in which it would have been had my foot note appeared as I wrote it.

E. D. B. PORTER, *Grand Secretary.*

PAST GRAND SENIOR WARDENS.

R.: W.: Sam. E. Adams, R.: W.: S. R. Merrell,
R.: W.: E. D. B. Porter.

PAST GRAND JUNIOR WARDENS.

R.: W.: A. C. Smith, R.: W.: Fred. Joss,
R.: W.: E. P. Barnum.

REPRESENTATIVES FROM SUBORDINATE LODGES.

ST. JOHN'S, No. 1.

E. W. Durant.....Proxy for W.: M.:
Percy C. Smith.....Proxy for S.: W.: and J.: W.:

CATARACT, No. 2.

Fred. L. Smith.....W.: M.:
Geo. A. Morse.....J.: W.:

ST. PAUL, No. 3.

G. W. Merrill.....W.: M.:
W. H. Grant.....Proxy for S.: W.:
D. S. Stombs.....J.: W.:

HENNEPIN, No. 4.

Henry Barnard.....W.: M.:
John Wilson.....S.: W.:
S. B. Loye.....Proxy for J.: W.:

ANCIENT LANDMARK, No. 5.

B. F. Wright.....W.: M.:
Fred. Woodburne.....S.: W.:
H. Burningham.....J.: W.:

DAKOTA, No. 7.

R. J. Marvin.....Proxy for W.: M.:
J. G. Mertz.....S.: W.:
C. W. Williams.....J.: W.:

RED WING, No. 8.

L. R. Wellman.....W.: M.:
W. C. Williston.....S.: W.:
S. B. Foot.....Proxy for J.: W.:

FARIBAULT, No. 9.

C. N. Daniels.....Proxy for Lodge.

MANTORVILLE, No. 11.

Henry George.....W.: M.:
J. A. Lewis.....S.: W.:
J. R. Dartt.....Proxy for J.: W.:

MANKATO, No. 12.

W. C. Durkee.....J.: W.:

WAPAHASA, No. 14.

B. Almy.....W.: M.:

MONTICELLO, No. 16.

F. C. Shapleigh.....Proxy for Lodge.

WINONA, No. 18.

Isaac B Cummings.....W.: M.:

MINNEAPOLIS, No. 19.

John Furness.....W.: M.:
 D. W. Albaugh.....S.: W.:
 Geo. M. Hunt.....J.: W.:

CALEDONIA, No. 20.

W. H. Harries.....W.: M.:

ROCHESTER, No. 21.

J. Shaw.....S.: W.:

PLEASANT GROVE, No. 22.

O. H. Page.....W.: M.:

NORTH STAR, No. 23.

John Coates.....J.: W.:

WILTON, No. 24.

Geo. H. Woodbury.....W.: M.:

WESTERN STAR, No. 26.

D. N. Gates.....W.: M.:

W. P. Sergeant.....J.: W.:

BLUE EARTH VALLEY, No. 27.

Bailey Madison.....Proxy for Lodge.

CLEAR WATER, No. 28.

Thomas Tollington.....Proxy for Lodge.

MORNING STAR, No. 29.

W. Armstrong.....S.: W.:

ANOKA, No. 30.

A. G. Morgan.....J.: W.:

KING HIRAM, No. 31.

Moses M. Carson.....Proxy for Lodge.

SAKATAH, No. 32.

L. Z. Rogers.....W.: M.:

S. A. Blair.....Proxy for S.: W.:

Alex. Johnson.....Proxy for J.: W.:

STAR IN THE EAST, No. 33.

J. D. Holden.....W.: M.:

ORIENTAL, No. 34.

A. McKenzie.....W.: M.:

MT. MORIAH, No. 35.

J. L. Power.....W.: M.:

C. O. Ball.....Proxy for S.: W.:

E. A. Gove.....Proxy for J.: W.:

PRESTON, No. 36.

A. R. Wells.....W.: M.:

MYSTIC TIE, No. 37.

S. S. Worthing.....W.: M.:

WASHINGTON, No. 38.

J. A. Garver.....W.: M.:

A. L. Wellman.....J.: W.:

	FIDELITY, No. 39.	
D. B. Smith.....	J.: W.:	
	CARNELIAN, No. 40.	
S. R. Merrell.....	Proxy for Lodge.	
	HERMON, No. 41.	
B. P. Cheney.....	Proxy for Lodge.	
	HARMONY, No. 42.	
J. P. Berry.....	Proxy for Lodge.	
	KING SOLOMON, No. 44.	
N. S. Pond.....	W.: M.:	
	UNION, No. 45.	
John Taylor.....	Proxy for Lodge.	
	EVERGREEN, No. 46.	
W. W. Haydon.....	J.: W.:	
	CONCORD, No. 47.	
W. H. Hall.....	W.: M.:	
	SOCIAL, No. 48.	
A. A. Keller.....	W.: M.:	
	RISEING SUN, No. 49.	
Jas. H. Redford, ..	Proxy for Lodge.	
	WATERTOWN, No. 50.	
Ernst Hainlin.....	Proxy for W.: M.:	
	ACACIA, No. 51.	
Alexander Oldham.....	W.: M.:	
Francis Oldham.....	Proxy for S.: W.:	
E. M. Cox.....	Proxy for J.: W.:	
	CANNON RIVER, No. 52.	
Chas. Sweetser.....	W.: M.:	
	NICOLLET, No. 54.	
G. S. Ives.....	W.: M.:	
Thomas Downs.....	Proxy for S.: W.:	
	ZION, No 55.	
J. A. McCourt.....	W.: M.:	
	MERIDIAN, No. 56.	
W. L. Briley.....	W.: M.:	
	BLUE EARTH CITY, No. 57.	
J. H. Kiester.....	S.: W.:	
	SPRING VALLEY, No. 58.	
G. M. Warren...	Proxy for Lodge.	
	TEMPLE, No. 59.	
D. S. Sivright.....	S.: W.:	
	STAR IN THE WEST, No. 60.	
Lucas Kells.....	S.: W.:	
Ira M. Carpenter.....	Proxy for J.: W.:	

ASHLER, No. 61.

W. C. Johnson..... S.: W.:
 Edwin Dart..... Proxy for J.: W.:

STAR, No. 62.

D. M. Guptil..... S.: W.:

ILLUSTRIOUS, No. 63.

James McHench..... W.: M.:

CHAIN LAKE, No. 64.

J. F. Daniels..... W.: M.:

GOLDEN RULE, No. 65.

David Hanna S.: W.:

J. C. Higgins..... J.: W.:

MADELIA, No. 66.

J. T. Furber..... Proxy for W.: M.:

J. A. Clark..... Proxy for S.: W.:

CORINTHIAN, No. 67.

E. Z. Needham..... J.: W.:

MYSTIC STAR, No. 69.

Arthur Dauchy..... W.: M.:

H. G. Grover..... S.: W.:

R. E. Atkinson..... J.: W.:

PAYNESVILLE, No. 71.

W. J. Parsons..... Proxy for Lodge.

LANSING, No. 72.

L. Hawley..... W.: M.:

EUREKA, No. 75.

A. J. Porter..... W.: M.:

JOPPA, No. 76.

Lysander Cook..... W.: M.:

TUSCAN, No. 77.

E. G. Wood..... W.: M.:

G. W. Comee..... J.: W.:

PALESTINE, No. 79.

Alex. M. Barnum..... J.: W.:

CONSTELLATION, No. 81.

N. B. Patterson..... Proxy for Lodge.

HOWARD, No. 82.

Josephus Alley..... S.: W.:

HURAM A BI, No. 83.

A. L. Porter..... W.: M.:

TYRIAN, No. 86.

J. S. Huntley..... J.: W.:

DORIC, No. 87.

D. L. Clements..... W.: M.:

YELLOWSTONE, No. 88.

W. S. Combs..... Proxy for Lodge.

GOLDEN FLEECE, No. 89.

- J. C. Braden.....W.: M.:
 J. P. Pond.....Proxy for S.: W.:
 Geo. A. Camp.....Proxy for J.: W.:

GOOD FAITH, No 90.

- Alex. Fiddes.....W.: M.:
 E. P. Freeman.....Proxy for S.: W.:
 J. W. Cowing.....Proxy for J.: W.:

ANTIQUITY, No. 91.

- Milton E. Powell.....W.: M.:

UNITY, No. 93.

- S. P. Carpenter.....S.: W.:

KEYSTONE, No. 94.

- A. Marden.....Proxy for Lodge.

SHERBURNE, No. 95.

- Wm. B. Mabie.....W.: M.:

LIBANUS, No. 96.

- Lee Hensley.....W.: M.:

PRUDENCE, No. 97.

- C. H. Smith.....W.: M.:

CHARITY, No. 98.

- A. Marden.....W.: M.:

CORNER STONE, No. 99.

- E. E. Corliss.....W.: M.:

AURORA, No. 100.

- Benj. L. Perry.....W.: M.:
 F. H. Harvey.....Proxy for S.: W.:
 H. Brintnall.....J.: W.:

FRATERNITY, No. 101.

- A. C. Robinson.....W.: M.:

LEBANON, No. 102.

- B. A. Mann.....Proxy for Lodge.

BETHEL, No. 103.

- C. E. Davis.....J.: W.:

SHARON, No. 104.

- John H. Brown.....W.: M.:

All of which is respectfully and fraternally submitted.

S. R. MERRELL, }
 WM. S. COMBS, } Committee.
 W. H. HALL, }

[NOTE.—In some cases, there is reason to believe, parties appeared as proxies who have not “arrived to the rank of Warden,” as required by provisions of Sec. 73 of the General Regulations, and I would suggest that Lodges or officers issuing proxies, state the rank of the proxy, and that the Committee on Credentials report in like manner.—E. D. B. PORTER Grand Secretary.]

The Committee on Appeals and Grievances presented the following report, which was concurred in, and the accompanying resolution adopted :

To the M. W. Grand Lodge of Minnesota :

The undersigned, your Committee on Appeals and Grievances, to whom was referred the matter of the expulsion, by Chain Lake Lodge, No. 64, of Bro. A. T. Riley, respectfully beg leave to report that they have carefully examined the papers and proceedings transmitted to your M. W. Grand Lodge, by said Chain Lake Lodge, No. 64, relating to said matter; that they find the same show a full compliance with Masonic law and usage, as established in this jurisdiction; that from the evidence taken before the Subordinate Lodge, a transcript of which forms a part of the record, there can be no doubt about the propriety of the action of Chain Lake Lodge, No. 64, in the premises, and they therefore recommend the adoption of the following resolution :

Resolved, That the action of Chain Lake Lodge, No. 64, in the case of A. T. Riley, late a member of said Lodge, and expelled therefrom December 27, A.D. 1873, A. L. 5873, be and the same is hereby in all respects affirmed.

All of which is respectfully submitted,

W. H. GRANT,	} Committee.
WM. J. PARSONS,	
JAS. A. GARVER.	

The Committee on Accounts of Grand Treasurer and Grand Secretary, and the Reports of said Officers were presented, and referred back to be presented at a later hour of the session, as many of the Lodges were paying their annual dues; and a later report would present a more satisfactory exhibit of the financial condition of the Grand Lodge.

The Committee on Appeals and Grievances presented the following reports which were respectively concurred in and the accompanying resolutions adopted :

To the M. W. Grand Lodge of Minnesota :

Your Committee on Appeals and Grievances, to whom were referred the papers and proceedings transmitted to your M. W. Grand Lodge from Mystic Star Lodge No. 69, relating to the expulsion therefrom of H. E. Crandall, late a member thereof for the offense of fraudulently and feloniously changing the amount named in a receipt for money, given said H. E. Crandall by the Treasurer of said Lodge, from five dollars, the sum originally written therein, to fifteen dollars, and for other acts and doings, violations of his obligations as a Mason, respectfully beg leave to report,

That they have carefully examined the papers and proceedings of said Mystic Star Lodge No. 69, in relation to said matter, and find that the proceedings of said Lodge in said matter, and the punishment for the offenses of which the accused after a fair and impartial trial, was duly convicted, inflicted by said Lodge, are all in strict accordance and full compliance with Masonic law and usage, in such cases, recommend the adoption of the following resolution :

Resolved, That the disciplinary action of Mystic Star Lodge No. 69 in the matter of the expulsion therefrom and from all the rights and privi-

leges of Masonry, of H. E. Crandall, late a member thereof, be and is hereby in all respects affirmed.

All which is respectfully submitted,

W. H. GRANT,
WM. J. PARSONS,
JAMES A. GARVER. } *Committee.*

To the M. W. Grand Lodge of Minnesota:

The undersigned, your Committee on Appeals and Grievances, to whom has been referred the matter of the expulsion by Palestine Lodge No. 79, of Duluth, Minnesota, of Thomas Harvey, late a member thereof, from said Lodge and from all the rights and privileges of Masonry, respectfully beg leave to report,

That they have carefully examined all the papers and proceedings of said Palestine Lodge, in regard to said matter; that they find that said Thomas Harvey was, after a full, fair, and impartial trial, convicted of the crime of cheating and defrauding a Brother Mason, and member of said Lodge, out of the sum of two thousand dollars; that the proceedings on said trial were all in accordance with Masonic law and usage in such cases, and that the evidence fully justified the action of the said Lodge. They therefore recommend the adoption of the following resolution:

Resolved, That the action of Palestine Lodge No. 79, in the matter of the expulsion therefrom and from all the rights and privileges of Masonry, of Thomas Harvey, late a member of said Lodge, be and the same is hereby in all respects fully affirmed.

All which is respectfully submitted,

W. H. GRANT,
WM. J. PARSONS,
JAMES A. GARVER. } *Committee.*

The hour of 4 o'clock having arrived, M. W. Charles Griswold, Grand Master, delivered the following :

ANNUAL ADDRESS.

Brethren of the Grand Lodge:

We have just bowed together before our Supreme Grand Master, in solemn prayer, returning him our heartfelt thanks for the blessings and mercies of another Masonic year, and imploring his presence and direction in our present convention. It was eminently fitting that there should be on our part, this humble, thankful recognition of Almighty God; because, first, "every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow turning," and, second, "No man," nor any body of men, "should ever enter upon any great and important undertaking without first invoking the blessing of Deity."

We are met in this our twenty-first Grand Annual Communication to advise and counsel together, and to take such legislative and judicial action as the interests of the Craft may seem to demand. In all our deliberations, "May the blessing of Heaven rest upon us! May brotherly love prevail! and every moral and social virtue cement us!"

The past Masonic year has been one, as a whole, of peace and harmony in our Lodges. Perhaps at no period of our existence as a Grand Lodge jurisdiction has our prosperity been greater.

DEATH OF BRETHREN.

Health has reigned, with but few exceptions, throughout our borders, and not often have we been called upon to drop the Acacia in the grave of a departed brother. The Great Reaper, however, has been abroad, and he has not left our ranks unbroken. Right Worshipful Brother A. J.

Phelps, a Past Master of Fidelity Lodge, No. 39, and a Past Grand Junior Warden of this Grand Lodge, has been called, by our Supreme Grand Master, "from labor to refreshment." He departed this life on the 23d of October last, at Lake Crystal, suddenly killed by the explosion of a boiler in a mill which he had recently purchased at that place. I had not the pleasure of an intimate acquaintance with Brother Phelps, and I have failed to obtain any extended information with reference to his history; but the fact that he was loved most by those who knew him best, and that his friends ever delighted to honor him, speaks volumes in his favor. In his death our Grand Lodge and the fraternity throughout the State have no doubt sustained a great loss. He leaves, I am told, a widow and three children. We may mingle our tears with theirs, and so far as we can, administer consolation to their aching hearts.

A circular letter from R.: W.: John Dove, Grand Secretary of the Grand Lodge of Virginia, conveys to us the sad intelligence of the death of M.: W.: Levi L. Stevens, Past Grand Master of that Grand Lodge Jurisdiction. He was called to his reward on the 20th of August last. "He died as he had lived, a devout Mason and a consistent, pious Christian in the full fruition of the blessed and glorious faith typified by that ever-living sprig of Acacia which blooms at the head of his grave."

It is also my sad duty to record the death of Worshipful Brother W. W. Phelps, a Past Master of Redwing Lodge, No. 8. After a long and painful illness, he closed his eyes upon the scenes of time, on the 4th day of August, A. D. 1873. Brother Phelps, as a public man is well known throughout the State. He was one of our first representatives in Congress under our present State organization, where he did good service, and was true to all the interests reposed in his hands. In his death his estimable family have lost a kind father, and a loving husband; the community and State a valuable, self-sacrificing, public-spirited citizen; and our fraternity a faithful brother and a devoted Mason.

We have through the January number of the St. Louis *Freemason*, the startling intelligence of the death of R.: W.: Charles W. Moore. We subjoin the account as there given:

"Brother Moore died in Boston Saturday evening, December 12th, 1873, in the 73d year of his age. On October 10th, 1872, he had been fifty years a member of St. Andrew's Lodge; and in the month of December last about the thirty-second volume of the "Freemason's Monthly Magazine," of which he had been the editor since its first number. He served thirty-four years as Grand Secretary of the Grand Lodge of Massachusetts, and died while holding the office of Corresponding Grand Secretary, making a service of forty-one successive years as a Grand Officer.

At this ripe age, full of honors, in an honorable service, has passed away another of the human links which bound the present with the past; and the Craft throughout the country will mourn his loss, and extend their heartfelt sympathies to his bereaved family. He was the oldest living Masonic editor in the world at the time of his death.

I would recommend the reference of all matters pertaining to the decease of these brethren to a suitable committee, in order that they may present for our consideration such resolutions as may in some measure express our appreciation of the departed.

DEDICATION OF HALLS.

I have dedicated, during the past year, four halls to Freemasonry, Virtue and Universal Benevolence; one at Stillwater, one at Lake City, one at Winona, and one at Zumbrota. These halls in their admirable plans, tasteful and attractive appointments, are highly creditable to the hearts and heads of the brethren who conceived and carried them forward to their successful completion. They rank among the first in the State; and two of them are second to none. They will all, no doubt, add greatly to the interests of Masonry, not only in the communities where they stand, but also throughout the State. I take this opportunity of acknowledging the obligations under which I am placed to the Worshipful Masters and Breth-

ren of these different Lodges, for their very excellent entertainment, and for the uniform courtesy and cordiality with which I was treated; also to Rt. W. Brothers J. N. Castle, D. B. Loomis, I. B. Cummings, E. D. B. Porter, S. R. Merrell, Fred Joss, and Worshipful Brothers H. L. Carver, S. B. Foot, J. A. McClusky, E. W. Durant, A. Richardson, L. R. Wellman, D. M. Baldwin, and Rev. Bros. Marvin and Lowery, for their very pleasant companionship and valuable assistance in the above dedicatory services.

OFFICIAL VISITATIONS.

During the year, I have visited several subordinate Lodges, as I have had time and opportunity, and from what I have seen and heard, am satisfied that, as a whole, good work is being done. The true Masonic standard with reference to the moral and intellectual character of the material selected for the building of our Mystic Temple is more constantly kept in view. There is also an evident increase of the "cement of brotherly love and affection," and "of that noble contention" or rather "emulation of who best can work and best agree."

DISTRICT DEPUTIES.

I would, however, in this connection, call attention to evils that seem to be creeping into some of our lodges, and which, it would appear, cannot well be remedied without some action of this Grand Lodge: I refer to those irregularities in the work and business of the lodges that result from a want of systematic Grand Annual Visitation. In the official changes frequently taking place, bringing in ever and anon, new and inexperienced brethren to administer the affairs of the lodge, it must needs be that irregularities should exist; and without some proper check, such as would be furnished by some systematic yearly visitation, they will very naturally increase. In the rapid spread of Masonry, and the consequent increase of the number of lodges in this jurisdiction, it has become an utter impossibility for the Grand Master to visit them all in person; and indeed it has long since ceased to be expected of him. We have, in the person of Bro. C. W. Daniels, a very able Grand Lecturer and Visitor, but the state of the Grand Lodge finances has been such, for years, as to render it impossible to keep him employed in the duties that legitimately pertain to his office. In view of these facts, it would seem to be necessary to adopt some other plan to meet the exigencies of the case; and I would recommend a partial return to the old District Deputy system. Let our Grand Lodge jurisdiction be divided into districts, comprising not less than six, nor more than ten lodges. Let some competent brother who shall have attained the rank of Present or Past Master be appointed in and to the supervision of each district, by the Grand Master, for the term of one year; let his style and title be that of District Deputy Grand Master for District No. —, or that which is given to officers discharging similar duties in the Grand Lodge Jurisdiction of California, viz: "District Grand Inspector for District No. —." Let the duties of such District Deputies, or Grand Inspectors, be to visit the Lodges in their respective districts at least once each year, to thoroughly inspect the records, examine the books of the Lodge, the finances and how they are administered; to inquire into the attendance of the officers and members; ascertain if the room in which meetings are held is safe, suitable, and properly furnished; to correct any errors in the work, and in the manner of conducting the affairs of the Lodge, and to discharge such other duties as the Grand Master may assign to them from time to time. While engaged in the discharge of his official duties, let each brother appointed as above be paid his legitimate expenses by the Lodges visited; and let him report in writing, all his official acts, to the Grand Master on or before the 1st day of December of each year. In order to uniformity in work, and in the manner of visitation, let the Grand Master or some one appointed by him, call a meeting of the District Deputies, or Inspectors once a year, as soon as practicable after the closing of the Grand Lodge; and, in said meeting, exemplify the work of the Lodge, and give such other instruction as may be needed.

We present the above hastily drawn plan with the hope that, while it will, no doubt, be found somewhat defective, it may yet serve as the basis of some action on your part, which, in time, may remedy the irregularities of which we speak. It will be readily seen that, by making the districts as small as we propose, the duties of Deputies, or Inspectors, will require but little time, and will not be very burdensome to any one brother thus appointed; while, on the other hand, it may furnish him an agreeable relaxation from his regular business. This plan will also relieve the Grand Lodge treasury from all financial demands in carrying on the proposed work; and the distances to be traveled in any given visitation being comparatively short, the expenses to be borne by the various Lodges would be very light. The District Deputy system is being inaugurated in several Grand Lodge Jurisdictions, while many have availed themselves of its benefits for years; and, where thoroughly tested, it has been found to answer admirably the end for which it was instituted. I commend this whole subject to your careful consideration.

LODGES CHARTERED.

All the Lodges to whom charters were granted at our last Annual Convocation have been duly constituted, and their officers installed either by myself or proxy, and, so far as I know, are doing well.

DISPENSATIONS FOR LODGES.

I have granted, during the year, dispensations for lodges as follows: For one at Detroit, to be known as Mt. Tabor Lodge; one at Dover Centre, to be known as Adoniram Lodge; one at Dodge Centre, to be known as Relief Lodge; and one at Pickwick, to be known as Pickwick Lodge. The dispensation of Sunset Lodge, at Montevido, was continued without fee. These lodges will all, no doubt, bring up specimens of their work for inspection, and apply for charters at this Grand Communication. Several applications for dispensations to start new lodges have been refused for reasons that, to me, seemed good and sufficient; and in no case has a dispensation been granted until after careful inquiry into the circumstances of the case, Masonically considered.

APPLICATIONS FOR OTHER DISPENSATIONS.

Frequent applications have been made for dispensations to confer the degrees upon the physically maimed, and upon those who had not resided within our jurisdiction the required length of time; and, also, to confer all the degrees at one communication. All such applications have been *uniformly refused*,—the first class, because I did not feel at liberty to violate an ancient landmark; the second, because I did not wish to establish the precedent of laying hands suddenly on any man; and the third, for the reason that when men live for years in the vicinity of a lodge and do not feel a sufficient interest in, or love for, Masonry to apply for the degrees, and only become alive to its beauty and advantages at the last moment, just as they are upon the eve of taking some journey or emigrating to some other State, they can hardly be said to be *uninfluenced* by mercenary motives, and, as a class, they are not such material as we wish to work into our Mystic Temple.

JOHN H. BEAN.

Under date of April 1st, the Secretary of Winona Lodge, No. 18, wrote me that they had succeeded in obtaining a photograph of the notorious John H. Bean, who has figured so extensively in different parts of the United States humbugging the people by palming upon them a spurious Masonry. In accordance with the spirit of a resolution adopted at our last Annual Communication—see "G. L. L. Proceedings," page 20—I ordered the Secretary of the Winona Lodge to obtain two hundred copies of said photograph and forward them to the Grand Secretary; this he did, in

due time, at an expense of \$24. The Grand Secretary, by my direction, issued circulars under date of May 26th, 1873, in which he gave a very life-like description of the "gentleman" in question, which circulars accompanied by the photographs aforesaid, were sent to all the subordinate lodges in this jurisdiction, and to the various Grand Secretaries of other Grand Lodges, also to the different Masonic periodicals. The substance of the circular was also copied by the leading papers of the State. The effect was most excellent; the said Bean suddenly collapsed, his "occupation was gone," and he very soon left for parts unknown. He has since been heard of as attempting to operate in two or three different places in Wisconsin; but his fame had gone before him, and he found it convenient in each case to depart without taking even sufficient time to bid the brethren of those localities an affectionate farewell.

DECISIONS.

. I have been called upon during the year to make several decisions upon questions of Masonic Law; but as most of them are upon points on, and in accordance with which decisions had been rendered before, I only submit the following for your consideration:

1. A member that is in arrears for dues, whatever may be the time or amount, is entitled to vote on any and all questions that may come before the lodge, including the election of officers; and is eligible to any office to which his peers may be elected,—provided, always, that charges have not been regularly preferred against him. He is also in duty bound to exercise his right of voting unless excused in the regular way,—the by-laws of various lodges to the contrary notwithstanding; for no member of a Masonic lodge can be deprived of his rights as such except by voluntary dimission, or by charges regularly preferred and trial had.

2. A Profane who has been regularly elected to receive the degrees of Masonry, and whose initiation is prevented by an objecting brother, stands in the same relation to Masonry as does the candidate who has been rejected by ballot. The money that accompanied his petition should be returned; and the lodge may again entertain his petition at the end of six months from the date of such objection.

3. When a member of a lodge objects to the admission of a visiting brother, he may make his objection in open lodge, or in private to the Worshipful Master; but if made in private, it should be put in writing, with the objector's name attached, as, in either case, the fact of such objection should be spread upon the records. The lodge has in *no case* the right to pass upon the validity of such objection. The objector is not compelled to assign the reasons for his objections. He may if he *chooses* make them known to the W.: M., and in such a case, and in such a case only, is the W.: M. at liberty to pass upon the validity of the objection and admit the visiting brother or refuse so to do, as he may deem the best interests of the Order requires.

4. The advancement of a brother is stopped by peremptory objection; has the lodge the right to return the money received for degrees already conferred? *Ans.* Yes! While the lodge has the undoubted right to retain the money aforesaid, it is also its privilege, by a majority vote, to donate the whole or any part of it to the brother receiving the degrees—always bearing in mind the fact, however, that in either case the lodge is held for Grand Lodge dues for each degree conferred. I do not think it well to donate the price of the degrees to any class or profession as such—not even to ministers of the Gospel; but, if I understand the case in question does not come under that head.

5. While a Lodge U. D. cannot try any of its members, the W.: M. may, for what he deems sufficient cause, refuse admission to any brother whose name does not appear in the dispensation under which the lodge is working.

6. In any trial before the lodge the W. M. decides all points of law, and also determine in every case what evidence shall be received or rejected; and the only appeal that can be taken from his decision thus rendered, is to the Grand Lodge, or to the Grand Master when the Grand Lodge is not in session.

7. A non-affiliated Mason cannot act as counsel in a Masonic trial. "Section 45, Rule 4," of "Trial Code," says: "The accused shall have the benefit of counsel of any one who is a Master Mason in good standing; but a brother who can only visit a subordinate lodge three times before applying for membership, and who at the end of six months' residence within a certain lodge jurisdiction is not entitled to visit the lodge at all, can hardly be pronounced a 'Master Mason in good standing;' and therefore is not entitled to act as counsel in a Masonic trial. (See Grand Lodge Constitution, section 23; also, bound proceedings, page 672).

8. When degrees are conferred upon a candidate by one lodge at the request of another; the price of the degrees properly belongs to the lodge for whom the work is done. Courtesy, however, would seem to indicate that the lodge doing the work should be permitted to retain a portion at least of the money thus obtained.

9. A brother receiving the degrees, or any of them, in a lodge other than the one that received and acted upon his petition, is not entitled to become a member of the lodge doing the work simply by signing the by-laws, he must first sign the by-laws of the lodge that elected him, and then, after being regularly dimitted, he may apply for admission to any lodge he wishes to join.

10. In constituting a lodge to which a charter has been granted, no Mason can be recognized as a charter member who does not bring a dimit from the lodge of which he was last a member.

11. On the night of election a lodge of Master Masons resolves itself into a convention—chooses a President, appoints tellers, and proceeds to nominate its officers by ballot. Is such a procedure lawful? *Ans.* It is not. No lodge has the power to resolve itself into a convention or "committee of the whole," for the nomination of officers or for any other purpose.

AMENDMENTS TO CONSTITUTION.

The amendments to our Constitution proposed by Bros. Porter and Bangs, at our last session, and which were then passed upon favorably, will come before you at this Communication for final action. I have examined them carefully, and am satisfied that if adopted they will remedy certain very serious defects.

MEMPHIS.

With the details of the fearful scourge which visited Memphis and other portions of the Mississippi Valley, and the terrible scenes of suffering and death that were there witnessed, you are all, no doubt, familiar. It is not, therefore, necessary that I should dwell upon them here. Suffice it to say, that when our brethren, in their great extremity, sent out a cry for help, it was not entirely unheeded by the Fraternity of this State. Several of our Masonic bodies forwarded money and supplies, according to their ability.

MASONIC TEMPLE AT PHILADELPHIA.

During the past year, the Great Masonic Temple at Philadelphia has been completed, at an expense of \$1,300,000. It was dedicated to the purposes for which it was erected, on the 26th of September, A. D. 1873, A. L. 5873; and its dedicatory services were, very appropriately, made by our Pennsylvania brethren the occasion of a grand Masonic demonstration. It is said that there were from twelve to fifteen thousand in proces-

sion, thus furnishing an unmistakable indication of the strong hold that Masonry and Masonic teachings have upon the hearts of the people. From the miniature representation sent us, we feel safe in saying that in beauty of design and richness of architecture it stands unsurpassed. It would be folly to attempt a description of it here. It is, without doubt the finest Masonic Temple in the world. The *Centennial*, a leading paper of that city, says: "The Order of Freemasons has dedicated a Temple in our city which is among the most remarkable of the edifices of the earth." To say that this superb structure is alike creditable to the heads and hearts of those who conceived and carried it forward to its grand completion, is to bestow but very faint praise. Under date of June 2d, R. W. Grand Master Perkins extended to myself and other officers of this Grand Lodge a very cordial invitation to be present on the day of dedication and participate in the services. It was with great regret that, owing to a pressure of other matters, I was compelled to decline the honor so freely proffered; thus missing what might well be termed the event of a life-time.

WIDOWS OF MASONS OUTRAGED.

From extracts taken from the *New York Times* of November 19th, and the *New York Herald* of December 3d, we learn of one of the most brutal outrages ever perpetrated in a civilized land. I subjoin the accounts as there given:

New York Times, November 19, 1873.

"MORE SPANISH ATROCITIES."

"Letters have been received in this city, under date of 'Santiago de Cuba, via Jamaica, November 10,' showing that the Spaniards in Cuba, in addition to the bloody cruelty exhibited in the case of those on board the *Virginius*, have also recently been guilty of other atrocities. The facts are thus related in one of the letters:

"It is known that on the night of the 7th inst., after the *Virginius* had been brought here, the volunteers, together with the crew of the *Tornado*, wound up their infernal orgies by making an excursion outside the city where the widows of the unfortunate Master Masons executed in 1869, lived in poverty. Shortly after the outbreak of the Cuban revolution, the Masonic fraternity in Cuba were forbidden to meet in council. The then Captain-General issued an order prohibiting the contemplated session of the Grand Lodge at Santiago de Cuba. The officers ignored the pronouncement, and a company of Spanish volunteers were sent to the lodge-room. They broke open the doors, seized the officers and placed them in irons. The next day they were taken a short distance from the town, and shot. The widows and orphans of the murdered men were sent into the woods, and denied subsistence and clothing. They were also forbidden to leave the territory, under penalty of death. Since the year 1869 these outcasts have lived on what was surreptitiously sent to them by the humane Cubans. On the night of the 7th inst., when the news of the *Virginius* reached Santiago, the Spanish volunteers, in fiendish exultation over their triumph, visited these poor creatures. The ruffians brutally outraged the helpless women, and in the struggle four of them were killed. Seven others have since died, and several are in such a dangerous condition that they cannot possibly recover."

New York Herald, December 3, 1873.

"ATROCITIES IN CUBA."

"A letter of which the following is an accurate translation, has just been received in this city by a gentleman, a well-known broker of South street, from an acquaintance in Santiago de Cuba. It gives one of the most revolting pictures of brutality ever presented to any civilized community, and will lead to but one conclusion.

"The name of the writer and recipient are both withheld, as it would imperil the writer's life if it should be traced to him by the Spanish authorities. The writer is a magistrate or justice in that blood-loving city, and is a Freemason also, as is the gentleman who received it. A *Herald* reporter has seen the original letter, and verified the annexed translation:

"SANTIAGO DE CUBA, November 15th, 1875.

"MY DEAR FRIEND AND BROTHER:—I know you will pardon me for not answering your letter of last April, in which you desire 'full information in regard to the massacre of the Grand Lodge of Santiago de Cuba and the present condition of their widows and orphans.' When your letter was received it had the appearance of having been opened. This fact and the contents of the letter convinced me that if the reception of the letter by me was known by the Governor, my life, in spite of my high official position, would not be worth a moment's purchase. I immediately burned the letter, and, beyond my usual correspondence on business matters, have not thought it advisable to touch on matters and things of our unhappy land, much as I should have desired you to have the horrible facts to present them to the Grand Lodge of New York at their last sitting. But as you know was impossible, as every mail was searched, and life here is of no value whatever. But the affairs of the last few days, and the savage acts of the volunteers, have compelled many to leave here secretly, there is no knowing where this will all end, and by this mode I send you this letter, though when it will reach you God only knows.

"The Grand Lodge in 1869 met here, as was their custom since their organization. They had never been disturbed by the Government, although their time and place of meeting was well known to all of us. The night before the meeting I was informed that the arrest was to be made, and that should there be any resistance on the part of the Tyler to the free franchise of the officers, the troops were to fire into the building and burn with all those within. I personally informed the Grand Lodge of these intentions, and the next morning learned that they intended to hold their session with open doors. They did so, and were arrested, and that night confined in the jail. The next morning they were informed that they could be taken to Havana for trial, but three hours after sunrise they were all taken outside of the city and shot. This act created considerable excitement at the time, but as it was imprisonment to speak of it, it was soon hushed up.

"The families of these men thus shot were placed on trial for the acts of the heads of those families, and, as a result, their property was confiscated, they were declared paupers, and, at the same time, the populace was forbidden, under pain of imprisonment, to render any of them assistance. Thus, being deprived of home and shelter, food and the means of gaining it; forbidden to leave the Jurisdiction of Santiago de Cuba, these poor, helpless creatures sought shelter in the woods near here, and became a common family.

"But the inhumanities, cruelties and barbarities which these women and children have been subjected to passed the belief of a civilized being. I could not describe what I have seen and been unable to prevent. All robberies are laid to their door, and even supposed robberies were gotten so that the chase of the bloodhound might be witnessed by the rabble, and the suffering of some one of the poor beings added to their thirst for ruid depravity. It was not two months after the execution that I saw one of the women who was about to become a mother, placed between two boards, upon which sat a heavy, burly savage, surrounded by a dozen soldiers and several officers, who were trying to compel this helpless being to confess a crime of robbery which I had previously investigated and could find nothing that warranted the belief of a robbery having been committed. Her dead body was left there, and four days after, when the rich compelled its burial, it was found to have been nearly devoured by rats. Since that time to the present these poor creatures have been subjected to outrages beyond description or comprehension by the people of a community such as you live in.

ONLY A FEW LEFT.

"There are now but few living, perhaps thirty or forty souls, though in 1869 they numbered in all over three hundred. Some died from starvation, others from exposure, while the majority of them were killed by bloodhounds; for it is one of the sports of these brutes to hunt these poor people as game. I have seen bodies of those thus killed whose sex could not be distinguished by reason of mutilation. An attempt to exterminate them was made a few days ago by the volunteers and some of the crew of the Tornado. When the Virginus was brought into the harbor it was made the occasion of great festivities, and liquor flowed freely. Towards midnight a party of these men, with hounds to hunt their victims, started for the woods. No one dared to prevent what it was known would follow. The next morning they boasted in the streets of what had taken place, and related with pride and pleasure the violence to which they had subjected these women and girls, some of the latter being only ten years old.

BURYING NINE VICTIMS.

"With an associate official, we that afternoon proceeded into the woods and ordered the burial of nine, whom we found dead. Seven were suffering from violence that I cannot describe; one was black in the face, she having been choked to death, while another had her entire breast bitten off. I returned, sick at heart, unable to render the slightest assistance, though I had been compelled to look on with apparent indifference.

"By means of negroes we render them what assistance we can. Clothing we cannot send, as this may be identified, but food and medicines we have so far been able safely to send through slaves, who have more pity for those beings than they who once shared the bounty and hospitality of those they now persecute.

"I need not ask you to keep my name to yourself. You know where all the proof can be had of this and other matters. I have not gone into the matter in the full details that the case deserves. If the people in the United States should petition their government to give the moral influence of some kind of protection the money could easily be had to either take them out of the country, or provide for them without any expense to the community. In God's name, do what you can for humanity."

I am also in receipt of a circular letter signed by Deputy Grand Master Elwood E. Thorne, and other leading Masons of New York, from which it appears that the Grand Master of that State is being earnestly petitioned to call an emergent session of the Grand Lodge, for the purpose of taking some action with reference to this matter.

I have also received letters from lodges in this jurisdiction, asking if some action on this subject should not be taken by us. A proper regard for the memory of those noble Cuban brethren who died a terrible death rather than surrender their rights as Masons, or betray the cause of Masonry into the hands of its enemies, and sympathy for their loved ones who have been the victims of these more recent outrages; as well as indignation at their persecutors and the state of morals and religion that would admit of such atrocities, would seem to call loudly for an earnest protest from every true Mason, and every lover of humanity. And yet, the question arises, What can we as a Grand Lodge do for the relief of these sufferers? We might send them pecuniary aid, but the way is hedged up, and it would never reach them. We could send them strong assurances of sympathy, but this would only serve to aggravate their enemies, and render their condition more hopeless than before. We might bring them to our own shores, and here extend to them the aid and sympathy denied them in their present abode; but unfortunately the Spanish Government has strictly forbidden their leaving the island. We might memorialize our government to interfere in their behalf, but in that case we would be interfering with national questions, and our movement would have a very strong political coloring—or, in other words, we would be traveling on Masonically forbidden grounds. In short, I see nothing that this Grand Lodge

as such, can do in the premises that would be of any avail. I have yet to learn that any action has been taken on this subject by any one of our sister Grand Lodges. As citizens, in conjunction with other citizens, we may, and I think should, call upon our government to interfere in behalf of these sufferers; but, as Masons, it would appear that we can do nothing. I, however, submit the whole matter to you for your consideration.

FINANCES OF THE GRAND LODGE.

It has been for some time evident that something should be done, either by way of increasing Grand Lodge dues, or curtailing expenses, or both, to replenish our treasury. The measure adopted at our last Annual Communication, doing away with the paying of per diem to members, was a move in the right direction, and will afford some relief; but something farther might be accomplished in this direction by printing fewer copies of the Grand Lodge proceedings. Heretofore, in accordance with the instructions of the Grand Lodge, there have been printed two thousand copies annually, one thousand for distribution, and the balance stitched ready for binding when needed. While it might be well if we were able to continue the printing of the same number, yet as one thousand copies will amply meet all present demands, and as the state of the Grand Lodge treasury calls loudly for retrenchment, I would recommend that for the future the Committee on Printing be instructed to have but one thousand copies of the proceedings printed annually.

CHANGES IN COMMITTEES.

Past Grand Master Nash having declared at our last communication his withdrawal from the Grand Lodge, and as he had been appointed on important committees whose action was likely to be embarrassed for want of numbers, I, on the 31st day of January last, appointed in his place on Committee on Masonic Jurisprudence, Bro. A. C. Smith; and on committee appointed to investigate finances of the Grand Lodge, Bro. L. W. Collins. The Grand Secretary, by my direction, informed the parties interested of my action and also announced the same in a foot-note in the printed proceedings. Under the above date I also wrote Bro. Nash, informing him of what had been done.

NON-AFFILIATION.

"How shall we cure the evil of non-affiliation?" has been a question that has perplexed Grand and subordinate Lodges all over the world, and almost from the time that chartered lodges first came into existence. When older and wiser heads have sought the true answer to this question in vain, it were folly for us to claim that we at least had found it. We do, however, believe that much could be done to remedy the evil so much deprecated, by abolishing the fees for affiliation. In moving to a new place it is not only the privilege, but duty of every good Mason to connect himself with the lodge in the locality which he has chosen to be his home; but if it is his duty, certainly he ought not to be taxed for discharging that duty; but according to our present regulations, he who affiliates must not only pay the regular dues exacted from other members, but also a fee for membership ranging all the way from two to ten dollars, and that, too, at a period when he least can spare the money—when his outgoes are the largest, and his income the least. Again, the charging of affiliation fees tends to build up a moneyed aristocracy, and this is certainly contrary to the true spirit of Masonry. It has long been our boast that—

"We meet upon the level, though from every station come,
The rich man from his mansion, the poor man from his home;
For the one must leave his wealth and state outside the Mason's door,
And the other finds his true respect upon the checkered floor."

Masonry, in short, recognizes no aristocracy but that of goodness. I believe that if affiliation fees were abolished and brethren "traveling from afar" were no longer, to all intents and purposes, fined for discharging their duty, *i. e.*, applying for membership, the result would be a great decrease of non-affiliates. We would at least get all that were worth having, and with the balance the less we have to do the better. Several Grand Lodges are moving in this matter, while some have already done away with the affiliation fee.

HOW DEVELOP THE POWER OF MASONRY?

A few words with reference to making Masonry all that it is capable of being made to ourselves and to others. He has studied Masonry to but little purpose, who does not know that its teachings are not only wholesome and beautiful, but such as every man should follow in order that he may attain to his highest good and usefulness. No better code of morals, no higher and more perfect standard of true manhood can anywhere be found than Masonry presents; and that it has been, and is to-day, a great power for good, no one that is at all familiar with its history and present workings will deny; but it is also true that this power is but imperfectly developed and applied, and hence it comes that Masonry falls far short of accomplishing for ourselves and the world all that it is capable of doing. How may this defect be remedied? It were folly to attempt a full answer to this question here; but we would invite attention to a few points; and, first, look well to your material. It is not my purpose under this head to enlarge upon the importance of rejecting the vicious and the vile, for, whatever may be the practice, all are willing to concede—that "none should be admitted to our ranks who are not moral and upright before God, and of good repute before the world;" and that great good would result from a more thorough practical application of this principle, no one will question; but what we wish to say is that not all good men, so-called, should be permitted to enter our lodges. There are many persons in society of whom nothing bad can be said, and yet nothing very particularly good. They are simply harmless—what we sometimes term "good fellows;" but their goodness is almost wholly negative in its characteristics; they never interfere with the rights and comforts of others, neither are they active in sustaining those rights. Such men may, in one sense, be harmless, and yet, in any society, they are usually loads to carry, dead weights that hinder the progress of the ship. We have too many of this kind among us already, and we should see well to it that their number is not increased. Men! Men that are positive! Men of action! Men of backbone! are what Masonry needs to-day more than anything else. It is not enough that those who participate in our mysteries are such as will refrain from the commission of outrageous crimes, or from trampling, in their indecency, the most common rules of morality under foot; but they should be alive, earnest and active in their co-operation in every good word and work. Committees of investigation can do no better work for the Fraternity than by presenting us with more *men*, and fewer "good fellows," so-called. Again, Masonry is highly symbolic in its teachings.

He, then, who is fit to enter our lodge should be a lover of symbolism; but so many men, very good in other respects, are utterly deficient at this point. Such should never be permitted to enter a Masonic Lodge; for that which to us is so beautiful is to them insipid and meaningless; and if they come among us, ten chances to one if they do not turn away in disgust, and either relapse into indifference, or eventually be found among our most active and bitter opposers. We might as well expect to organize a successful choir out of persons who have neither taste nor voice for music, as to build up a successful lodge out of those who are incapable of appreciating symbolic teaching.

Again, when candidates knock at our doors for admission, institute a thorough and careful inquiry with reference to their motives. Ascertain whether they come "unbiased by friends, and uninfluenced by mercenary

motives," or whether they have mistaken the Masonic Institution for a kind of trades' union, and wish to join because, as merchants, they hope to sell a little more butter and cheese, or a few more yards of calico; or, as lawyers, to increase their practice; or, as politicians, to secure votes. Learn, if possible, whether they are "prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire for knowledge and a sincere wish of being serviceable to their fellow-creatures;" or whether they come hoping to prostitute our order to their own selfish ends and purposes. I was reading, not long since, of a certain man of intelligence, a physician by profession, who had found his way into the lodge, and attained to the responsible position of Senior Warden. When asked by a brother how he liked Masonry, he replied that he did not think it of very much account; he could not see that his practice as a physician had been enlarged any by it. "But," replied the brother, "did you suppose that because you joined the lodge every member was obliged to get sick for your particular benefit, or that Masonry was intended to point you out as the only and proper one to be employed as a physician?" This man is a fair type of many who come with an utter misconception of the high and holy aims of Masonry. Let all such be kept outside the lodge, for if permitted to enter, they will drag Masonry in the mud, and help to make it a hissing and a by-word.

SPOILING MATERIAL.

Again, when good material is put in your hands, see that it is not spoiled by bungling workmen. It is often said, and with much truth, that first impressions are the most lasting. Nowhere do we see this more fully exemplified than in Masonry. The impressions made upon the mind of the candidate, as from time to time he receives Masonic Light, will go with him through all his Masonic life, and will do more to make of him a good worker and a devoted Mason, or the opposite, than, perhaps, all other influences combined. Masonry has a ritual, than which there are none more beautiful; and when properly rendered, it is capable of exerting a powerful influence, and making deep impressions for good. But he does not render it properly who simply learns the words, and is blind to the important thoughts they are intended to convey, or who says his part in a hum-drum or a light flippant way. What every one should do, from the Steward to the Worshipful Master, is to study his part until he not only has words but ideas, and drinks in so deeply the spirit of every utterance that he can throw his whole soul into the work of the hour. But how often do the workers in our lodges go through with our ritual as though they wished to see how meaningless they could make it; and if, perchance, any of its inherent beauties and solemn truths do, in spite of the wretched rendering, make deep impressions and inspire noble resolves, at the close by the light and jocular manner in which they refer to what has passed, they seem to try to dispel all serious impressions, and give the newly admitted brother to understand that what has just transpired is nothing more than a very fine play.

Again, how often have I sat by in misery while degrees were being conferred, because our ritual was really being murdered by the bungling manner in which it was given, and when, afterwards, I learned that the candidate had not only failed to see anything attractive, but had gone away feeling that he had been made the victim of a huge sell, I did not wonder. Frequently from good material thus spoiled is recruited the vast army of non-affiliates. Brethren, see to it that you do not by the manner of your work turn that which in itself is beautiful and grand into a miserable farce.

MAKING LODGE MEETINGS ATTRACTIVE.

Again, make your lodge meetings attractive and interesting. There are many who think that the only meetings worthy of their attention, and which will afford anything of interest, are those in which there is what is technically called *work* to be done; or in other words, degrees to be conferred. You meet a brother on the street and inquire, "Will you be at Lodge to-night?" "Well," he replies, "I hardly know. Is there any work on hand?" "Yes," you say, "the Third degree is to be conferred." "Oh, is it? Well, I think I must try and be there." But if you tell him there is nothing on hand but the regular routine of lodge business, you will often hear the reply: Well, I should like much to be with you, but the fact is that I am so very busy that I do not see how I can spare the time." Now, it is possible to revolutionize this whole matter; and by pursuing the proper course, make our ordinary communications—those in which degrees are not to be conferred—the most interesting and attractive of all. In order to do this, study to introduce variety into the exercises of the lodge. Cling to your ritual and to your regular routine of business, but do not rest satisfied with these. So arrange as to give plenty of time for other matters. The most beautiful ceremonies, when gone through with night after night, again and again, with nothing introduced or added to give variety, will, in time, become most terribly monotonous, and cease to afford either interest or instruction. Stop, ever and anon, and enlarge upon the teachings of our ritual, and thus bring its beauties more prominently to view, and write its truths more indelibly upon the mind and heart. Do not attempt to do too much in one evening, and thus unduly prolong your sessions until the brethren are wearied, and the good wife at home loses her patience as she sits up until the small hours of the night, awaiting your return, and you, by virtue of your late hours, become unfitted for the labors of the following day. Let the most of your degree work be done at special communications, and thus avoid the necessity of prolonged sessions, and obtain more time at your regular for other matters. Nothing will more effectually deplete our ranks, kill all the interest in our meetings, and embitter the folks at home, than by pursuing the course against which we warn you. Again, banish all buckram and starch from your midst. While you guard against frivolity, and strive to maintain among the brethren a true Masonic dignity, aim at the same time to draw out and cultivate the spirit of free and easy interchange of opinions, introduce and allow to be introduced any and all topics that can consistently be discussed in a lodge room. Occasionally bring forward themes, the consideration of which will require Masonic research, and thus put our brethren upon a course of Masonic reading that will eventually cause them to become well instructed in the philosophy, jurisprudence and history of our Order; and make of them intelligent, zealous, devoted Masons, and inspire them with an earnest love for the fraternity and the whole human family. How many Masons there are who are hardly aware that Masonry has any literature at all beyond the Monitor and a few straggling periodicals; whereas it counts its volumes by the thousand, and sends forth to the world its periodicals in which talent and ability are evinced inferior to none. Masons need these books and periodicals, and no better work can be done for the fraternity than to send them out broadcast. Every organization is liable to abuse from its enemies just in proportion to the ignorance of its members. We need more reading Masons. In these days, when in many places we are bitterly and persistently assailed, it stands us in hand to be well informed with reference to everything pertaining to our Order. We are blessed with vast numbers who are intelligent, reading, thinking men, and yet, while conversant with almost every other subject, they are not intelligent in Masonry. When a brother has taken all the degrees, when he has become so thoroughly acquainted with the ritual that he has every word at his tongue's end, so far is he from being a well-instructed Mason that he has but simply learned the Masonic alphabet; he is only placed upon good vantage ground for entering upon a course of Masonic research that will amply reward him for all the labor he may be-

slow. Let us keep these facts constantly before the brethren, and thus spur them up to greater diligence in their efforts for "more and further Masonic lights."

Again, cultivate the social element. Cherish well the amenities of life. Ever and anon "call from labor to refreshment," and throw open your doors and invite your wives, sisters and daughters to participate with you in the enjoyment of the hour; and thus render yourselves stronger for life's duties, and develop in your homes a love for our institution. That much may be done by way of giving interest to our lodge meetings, by attention to some of the above mentioned items, is not with me a mere matter of theory. Time and again have I seen the course marked out, tried in whole or in part, and the almost invariable result has been a constant and full attendance; and at no meetings was there a greater interest manifested than at the ordinary communication of the lodge, when there was no degree work to be done.

But, finally, my brethren, the most successful way of making masonry a power for good, and enforcing its teachings upon the world, is to live and carry out its principles in our every day walk and conversation. One of the tenets of our profession is Brotherly Love, and in this we include the grand, the noble idea of the brotherhood of man because of the fatherhood of God. Were we to exemplify these glorious principles in our lives—principles to which we have all subscribed—how wonderfully it would smooth down the frictions of life and oil the wheels of society. How it would bring human hearts together, and give an inestimable value to man in the eyes of his fellow-man. Let us be careful, brethren, that we do not by our lives leave the world to infer that this high and holy profession of ours is naught but a sham and a farce.

Again, we profess to relieve the distressed. We declare to the world that "to soothe the unhappy," to sympathize with their misfortunes, to compassionate their miseries, and to endeavor to restore peace to their troubled minds, is the grand aim we have in view. What a field of usefulness here opens out before us! Oh! how many aching hearts, how many crushed down by the iron hand of misfortune, how many whose sky is covered with darkness, and in whose breasts the light of life and hope has almost gone out, do we find around us on every side. *Brethren, let us see to it that the cry of distressed humanity never falls unheeded upon our ears.* Another tenet of our profession is truth. We have all agreed to be "good men and true," and to make truth the theme of our daily meditation, and under its influence to banish hypocrisy and deceit from our midst, and that sincerity and plain dealing should ever distinguish us. To live up to our profession in this respect would be to make masonry a synonym of integrity. If these things are so, certainly every Mason ought so to live and act that his word once given shall be to him who receives it as good as the strongest bond of the best man the world has ever seen. For us to carry out these three tenets of our profession will be to give to the world all the vindication that masonry will ever need; and for these principles to become universal would be to transform this earth into another heaven.

Again, we have virtually agreed "never to mention the name of Deity but with that reverential awe that is due from the creature to the Creator." With this solemn charge upon us, is it possible that we have any among us who are ever guilty of taking the name of God in vain, and who so far forget their manhood as to daily cover the lamb skin, which they wear as an emblem of innocence, with the horrible slime of profanity.

Again, we have all subscribed to Temperance as one of the "cardinal virtues," "as a virtue which should be the constant practice of every Mason." It is not my purpose here to put upon this what many among us might deem a forced construction. Masons differ, and they differ honestly, in their interpretations of temperance, up to a certain point; and yet whether, with myself, you conclude that it should mean total abstinence from all that can intoxicate, or whether you take a different view, yet all must admit that it constitutes a total prohibition of drunkenness,

and that no drunkard can be a good Mason. We find the case so forcibly and truly put by M. W. Charles C. Clark, of North Carolina, that we feel we can do no better than to give you his words. He says, "Profanity and drunkenness should surely come within the prohibition of masonic authority, since they offend against every rule of gentlemanly propriety and decorum. And to be a Mason certainly cannot mean not to be a gentleman. Habits which deaden the moral sensibilities, blunt the moral perceptions, and debauch all the moral faculties, should be forced to yield unconditionally to the mandates of an institution which teaches the 'Holy Bible to be the rule and guide of faith, and that all actions should be squared by the square of morality.' * * * * * A profane Mason is a palpable contradiction. A drunken Mason is a vile slander upon our cherished institution. Let us see to it that he who wears the lamb skin, the emblem of innocence, does not daub its spotless folds with the filth of the mouth or the mud of the gutter; but that he shall preserve it pure and without spot, the badge of a Mason who reverences his God, and unlike the brute gives not loose reins to the base propensities of his nature."

BUT HOW TREAT AN ERRING BROTHER?

We all, no doubt, would say that those who wantonly set aside the moral law, who are not striving in some sense to "square their lives by the square of virtue," should not in the first place be admitted to our ranks; but what if we sometimes find them already there? or what if some brother, who for a time walked the path of rectitude, under some severe temptation gives way and is swept by the strong current into the whirlpool of vice? What course shall we pursue then? As we see him gradually swerving from the path of right, "will we whisper good counsel into his ear, and in the most tender manner remind him of his faults, and endeavor to aid his reformation?" or will we pass him by in silence, shake our heads suspiciously when his name is mentioned, and only say to others what we should say to him? As we see him tottering to his final fall, will we stretch forth our hands to assist and support, or only to give the final blow that shall hopelessly crush him to the ground? Shall we with hearts of pity and compassion remember mercy, or shall we hasten to inflict the extreme penalty of the law—to publicly disgrace him by summarily driving him from our midst? *Brethren, which of these courses did we solemnly agree to pursue?* I need not wait your answer.

My observation teaches me that those who are most lax in their views with reference to who should be admitted to our mysteries, who would open the door of the lodge room the widest to any who may wish to enter, are usually the first to urge harsh measures in the treatment of the erring, to turn upon a falling brother and by their merciless contempt to hasten him to his final ruin. If we would only watch in our brethren the very beginnings of vice, and when they are only in the outer circles of the maelstrom hasten to give them "due and timely notice that they might ward off all approaching danger," how many might we thus save who otherwise will soon be hopelessly engulfed; how many might thus be kept from falling altogether. A member of a certain lodge had become an incorrigible drunkard. Charges were preferred against him; he was tried and expelled. As, after his expulsion, he walked out of the Lodge into the Tyler's room, he said to the brethren, "Well, boys, if I had only received half as much good advice when I was learning to drink whisky as you have given me to-night, I might have been a different man." Brethren, if the point of this sad story belongs to any of us let there be no hesitation in receiving it. There will come a period in the history of most lodges when extreme measures must and should be used; then, let there be no hesitation in the prompt and faithful administration of justice. But this time should never come until every other honorable expedient has been frequently and persistently tried, but to no purpose.

In closing, let me call attention to the solemn fact that while laboring here or elsewhere as Masons we are not doing simply the work of an hour.

Whether we will or no our deeds must live after us. We are daily setting in motion trains of influences that are never to cease. We are engaged in building a moral superstructure that at last must undergo the rigid scrutiny of the "Grand Architect of the Universe." In the light of these facts how important becomes the work of every hour. Brethren, let us build worthily, build faithfully, build well.

"High on the granite walls the builders toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brows and straining sinews
Under the summer blaze.

"And higher yet, amid the chills of Autumn,
Tier upon tier and arch on arch arose,
And still crept upward, coldly, wearily,
'Mid Winter's sifting snows.

"From base to topstone mounts the Master Builder,
Instructing, cheering, chiding here and there,
Scanning with scrutiny, exact and rigid,
Each lusty laborer's share.

"Anon his voice from the far distance, sounding
Through the hoarse trumpet, makes his orders swell;
Or utters words like these to cheer and hearten:
Build well! my men, build well!

"Build, that these walls to future generations
Your strength, your skill, your faithfulness may tell;
That all may say, as storms and centuries test them,
'The men of old built well; built well!'

"And ever thus speaks the Great Master Builder to us,
Where'er our journeywork may be,
What'er the toil, the season, or the structure;
Build well! Build worthily! Build well!"

CHAS. GRISWOLD, *Grand Master.*

The address of the Grand Master was ordered to be referred to a special committee of three for subdivision and reference; and the Grand Master appointed the following brethren as such committee: A. C. Smith, N. S. Pond and James A. Garver.

The Committee on Appeals and Grievances presented the following report, which was concurred in, and the accompanying resolution adopted:

To the M.: W.: Grand Lodge of Minnesota:

The undersigned your committee to whom was referred the matter of the expulsion by Aurora Lodge, No. 100, of M. H. Kellogg, respectfully beg leave to report:

That they have carefully examined the voluminous papers and proceedings in this matter, transmitted to your M.: W.: Grand Lodge and referred to us; that we find on such examination, that all the proceedings had and taken therein by Aurora Lodge, No. 100, were in strict accord-

ance with Masonic law and usage in such cases ; that every paper is duly attested by the seal of the Lodge, and that the testimony shows such an entire disregard on the part of the accused, of his Masonic obligations in regard to the funds of the Lodge, that no doubt can be entertained of the entire propriety of its disciplinary action ; and they therefore recommend the adoption of the following resolution :

Resolved, That the action of Aurora Lodge, No. 100, in the case of M. H. Kellogg, late a member of said Lodge, and expelled therefrom May 1, A. D. 1873, A. L. 5873, be, and the same is hereby in all respects affirmed.

All of which is respectfully submitted,

W. H. GRANT,
WM. J. PARSONS, } *Committee.*
JAS. A. GARVER.

The Grand Secretary presented the Returns, Books, Records, &c., of Shilo Lodge U. . D. ., of Fargo, Dakota Territory ; Mt. Tabor Lodge U. . D. . of Detroit, Becker County ; Adoniram Lodge U. . D. . of Dover, Olmsted County ; Relief Lodge U. . D. . of Dodge Center, Dodge County, with petitions for charters ; also, the Returns, &c., of Pickwick Lodge U. . D. ., of Pickwick, Winona County, asking for a continuance of their Dispensation, all of which were referred to the Committee on Lodges U. . D. .

R. . W. . A. C. Smith, from the Committee on the Grand Master's Address, presented the following report, which was concurred in :

To the M. . W. . Grand Lodge of Minnesota :

Your committee to whom was referred the Grand Master's Address for subdivision and reference, respectfully recommend,

1st. That so much thereof as refers to deceased brethren be referred to a special committee of three.

2d. That so much as refers to Dispensations and Lodges U. . D. . be referred to Committee on Lodges U. . D. .

3d. That so much as refers to District Deputies be referred to Committee on Ancient Landmarks.

4th. That so much as refers to decisions made during the year be referred to the Committee on Masonic Jurisprudence.

5th. That so much as refers to Spanish atrocities be referred to a special committee of three.

6th. That so much as refers to the finances of the Grand Lodge be referred to a special committee of three.

7th. That so much as refers to claim of P. . G. . M. . Nash be referred to a special committee of five.

8th. That so much as refers to non-affiliation be referred to the Committee on Masonic Jurisprudence.

9th. That the residue of the address be referred to a special committee of three.

Respectfully submitted,

A. C. SMITH,
N. S. POND, } *Committee.*
JAS. A. GARVER,

The Grand Lodge was then called off until 7 o'clock, P. M.

FIRST DAY—EVENING SESSION.

TUESDAY, January 13th, 1874.

The Grand Lodge was called on at 7 o'clock, the Grand Master presiding.

The Grand Master then announced the appointment of the following

STANDING COMMITTEES.

On Visiting Brethren.—Bros. B. F. Wright and E. P. Barnum.

On Ancient Landmarks.—Bros. A. C. Smith, D. B. Loomis, G. S. Ives, J. R. Dartt and John H. Noble.

On Unfinished Business.—Bros. L. Z. Rogers, A. L. Porter and John Furness.

On Masonic Jurisprudence.—Bros. Geo. W. Prescott, G. W. Merrill and I. B. Cummings.

On Appeals and Grievances.—Bros. W. J. Parsons, W. H. Grant, G. B. Cooley, W. H. Harries and John H. Brown.

On Returns of Lodges.—Bros. Fred Joss, C. N. Daniels and S. B. Loye.

On Lodges Under Dispensation.—Bros. J. C. Braden, Sam. E. Adams and J. P. Pond.

On Grand Secretary's and Treasurer's Accounts.—Bros. E. W. Durant, Fred. L. Smith and D. L. Clements.

On Appropriations.—Bros. H. R. Wells, Sam E. Adams and A. Marden.

On Printing.—Bros. E. D. B. Porter, Fred. L. Smith and B. F. Wright.

On Auditing.—Bros W. S. Combs, Geo. L. Otis and G. W. Merrill.

SPECIAL COMMITTEES ON GRAND MASTER'S ADDRESS.

In Reference to Deceased Brethren.—Bros. W. C. Williston, W. C. Durkee and D. B. Smith.

Spanish Atrocities.—Bros. John H. Brown, J. P. Berry and E. P. Freeman.

Finances of Grand Lodge.—Bros. S. R. Merrell, Fred L. Smith, and R. J. Marvin.

Claim of P. . G. . M. . Nash.—Bros. E. W. Durant, A. C. Smith, E. M. Broughton, Fred. Joss and J. R. Dartt.

Residue of Address.—Bros. Geo. W. Prescott, Edgar Nash and J. T. Furber.

Bro. J. C. Braden, from the Committee on financial affairs of the Grand Lodge, presented a report, when Bro. Wm. J. Parsons offered the following resolution, which was adopted :

Resolved, That the report of the Committee on Grand Lodge Finances be recommitted to that committee, with instructions to report their conclusions as well as their finding of facts, and what is proper and right to be done in the matter.

Bro. E. D. B. Porter, at his request, was excused from acting further on the committee, and Bro. H. R. Wells was appointed in his place.

Bro. A. T. C. Person presented his Report on Foreign Correspondence (See Appendix A), and read a portion of it, when, on motion, further reading was dispensed with.

Bro. J. P. Pond presented a communication in reference to claim of P. . G. . M. . Nash, which was referred to committee on that matter.

The Grand Lodge was then called off until wednesday, at 10 o'clock, A. M. .

SECOND DAY —MORNING SESSION.

WEDNESDAY, JANUARY 14, 1874.

The Grand Lodge was called on at 10 o'clock, the Grand Master presiding.

Bro. A. Goodrich presented a report in reference to compensation of members in attendance upon the Grand Lodge, which was accepted, and directed to be placed on file.

Bro. E. D. B. Porter offered the following resolution, which was adopted:

Resolved, That Section Seventy-three of the General Regulations be amended so as to read as follows:

SEC. 73. This Grand Lodge shall be composed of the Grand Officers mentioned in sections 54 and 55 of this Constitution; and all Past Grand Masters, Past Deputy Grand Masters, Past Senior and Junior Grand Wardens, and the Master and Wardens, or their proxies, of all Lodges subordinate to this Grand Lodge. A proxy must have arrived at the rank of Warden, and must be a member of the Lodge which he represents.

The Committee on Lodges U. D. presented the following report, which was adopted:

To the M. W. Grand Lodge, now in session:

Your Committee on Lodges U. D. have examined the work and returns of Adoniram Lodge, at Dodge Centre, Shilo Lodge at Fargo, D. T., and Mt. Tabor Lodge at Detroit, and find the work of each such as we are authorized to receive, and believing that the interests of the craft will be promoted thereby, we respectfully recommend that charters be granted to each upon a compliance with the Constitution of the M. W. Grand Lodge in such cases provided.

No returns have been received from Sunset Lodge, Montevideo, but they are believed to be on the way. Your committee would therefore recommend that a charter issue upon the approval by the M. W. Grand Master of the work done since the dispensation was granted, and on a full compliance with the other requirements of the Constitution.

We also recommend that the dispensation of Pickwick Lodge be continued without additional fee.

J. C. BRADEN,
SAM. E. ADAMS, } *Committee.*
J. P. POND,

The Committee on Grand Treasurer and Grand Secretary's accounts presented their report, which was received and ordered to be placed on file.

Bro. J. C. Braden offered the following resolution, which was adopted:

Resolved, That a committee of three be appointed to examine and report upon the condition of the Grand Lodge registry.

Bros. D. B. Loomis, B. A. Man and B. F. Wright were appointed as such committee.

The Grand Lodge was then called off until 2:30 o'clock, P. M.

SECOND DAY.—AFTERNOON SESSION.

WEDNESDAY, JANUARY 14, 1874.

The Grand Lodge convened at 2:30 o'clock, the Grand Master presiding.

Bro. A. C. Smith presented the following report, which was adopted :

To the M. W. Grand Lodge of Minnesota :

The Committee on Ancient Landmarks, to whom was referred that portion of the Grand Master's Address as relates to *District Deputies*, have had the subject under consideration, and beg leave to submit the following report :

That in view of the past experience of the Grand Lodge in regard to any system of Grand Lecturing, and in view of the pecuniary condition of the Grand Lodge, your committee would recommend no change in regard to this matter for the coming year.

Your committee fully appreciate the position of the M. W. Grand Master, and the very well digested theory, resulting in the renewal of the District Deputy System.

To carry out that theory would require 10 to 15 District Deputies, exercising visitation and duty of ritualistic instruction, which, to be of any value, would tax each Deputy from 30 to 60 days' time, while the Subordinate Lodges simply pays his expenses, &c.

Your committee do not think it right to require of any competent brother to devote that much time without compensation, and no Grand Lodge in the future will refuse to pay for said services after they have been faithfully performed, without regard to the intentions of this Grand Lodge.

To pay said Deputies anything like an adequate compensation for their services would require at least \$2000.

Your committee fully recognize the patriotism in advance of doing a great deal of Masonry for nothing; but when we come down to practice we find but very few who are not willing to take all they can get, and we fear sometimes a little more.

Your committee believe that most of the older Lodges have in their own household brethren fully competent to instruct the younger members and in special cases, when new lodges are organized, requiring instruction the Grand Master can direct some competent brother nearest said Lodge to set them to work, and give them proper and wholesome instruction for their labor, and prescribe the payment for his time and expenses.

All which is respectfully submitted.

A. C. SMITH,	} Committee.
D. B. LOOMIS,	
G. S. IVES,	
J. R. DARTT,	

M. W. Bro. Prescott presented the following report, which was concurred in, and the accompanying resolution adopted :

To the M. W. Grand Lodge of Minnesota:

Your Committee on Masonic Jurisprudence, to whom was referred that portion of the M. W. Grand Master's Address relating to non-affiliation, report, calling the attention of this Grand Lodge to his argument in favor of abolishing the fees for affiliation, and recommending the passage of the following:

Ordered, That hereafter no fee shall be exacted for the affiliation of a brother with any Lodge in this jurisdiction, and that Section 82, Title Second, of Revenue and Funds, in our General Regulations, be amended by striking out the words, "For the adjoining of every Master Mason, 50 cents."

G. W. PRESCOTT,	} Committee.
G. W. MERRILL,	
I. B. CUMMINGS,	

A question having been raised by some of the members of King Solomon Lodge, No. 44, as to the regularity of the last annual election of officers of said Lodge, the matter was referred to the Grand Master for his decision. His decision (No. 11) was referred to the Committee on Masonic Jurisprudence, who submitted the following report, which was concurred in, and the decision of the Grand Master sustained :

Your Committee on Masonic Jurisprudence, to whom was referred the proceedings of King Solomon Lodge, No. 44, in the matter of election for officers, recommend the affirmance of the M. W. Grand Master's decision No. 11, which is as follows:

"11. On the night of election a Lodge of Master Masons resolves itself into a convention, chooses a President, appoints tellers, and proceeds to nominate its officers by ballot. Is such a procedure lawful? *Ans.* It is not. No Lodge has the power to resolve into a convention or a committee of the whole, for the nomination of officers or for any other purpose."

This decision covers the case under consideration. The by-laws of the Lodge require an election by ballot, and its action was clearly irregular, and the installation of officers elected by a means so subversive of principles which are part of the very foundation of Masonry, should never be allowed.

Fraternally submitted.

GEO. W. PRESCOTT,	} Committee.
G. W. MERRILL,	
I. B. CUMMINGS,	

Bro. Prescott also presented the following report :

To the M. W. Grand Lodge of Minnesota:

The Committee on Masonic Jurisprudence report:

They have had under consideration the decisions of the M. W. Grand Master, as reported in his address, and recommend as follows:

That decisions 1 to 9 inclusive be endorsed by this Grand Lodge as correct, with the exception of qualifying in decision 1 the expression, "No member of a Masonic Lodge can be deprived of his rights as such except by dismission, or by charges regularly preferred and trial had," by adding the words, "or by exercise of the Grand Master's prerogative as recognized by our Grand Lodge Constitution."

That decision numbered 10 be not endorsed by this Grand Lodge. The whole question of dimitts, so called, is an unsettled one. But if the Grand Master can authorize a Lodge U. S. D. upon petition of brethren without dimit, which is undoubted, and the Grand Lodge can grant a charter to such brethren, or any number of them, it would seem to be irregular to go behind such action.

In 1871 this Grand Lodge passed the following:

Resolved, That no Mason can be in full membership in this jurisdiction in more than one Lodge at the same time."

Since our Grand Lodge Constitution asserts that brethren to whom is committed the working of a Lodge U. S. D. do not thereby forfeit their membership in any other Lodge; and since a charter, if issued, must be issued to those who are members of other Lodges at the time, your committee would recommend the passage of the following:

Resolved, That hereafter the committee on granting charters report specifically who shall be considered as charter members, and that the issuance of the charter shall be considered as terminating the membership of such in any other Lodge. And further, that the Grand Secretary notify the Lodges of which such brethren were members of such change of membership.

Respectfully submitted.

G. W. PRESCOTT,
G. W. MERRILL,
I. B. CUMMINGS, } *Committee.*

The report was concurred in, except that portion in reference to decision No. 10, as a substitute for which, Bro Geo. A. Camp offered the following resolution, which was adopted:

Resolved, That the following resolution, adopted by this Grand Lodge at its Grand Annual Communication in 1871, be and the same is hereby repealed, viz:

Resolved, That no Mason can be in full membership in this jurisdiction in more than one Lodge at the same time. But this does not extend to honorary membership."

Bro. D. B. Smith presented the following report, which was concurred in, and the accompanying resolutions adopted:

To the M. S. Grand Lodge:

Your committee, to whom was referred so much of the M. S. Grand Master's Address as relates to the death of brethren, beg leave to offer the following resolutions:

Resolved, That this Grand Lodge has heard with profound regret of the decease of those eminent Masons, M. S. W. Levi S. Stevens, Past Grand Master of Virginia, and R. S. W. Charles W. Moore, of Massachusetts; and with feelings of the deepest sorrow of the death of R. S. W. Bro. A. J. Phelps, Past Grand Junior Warden of this Grand Lodge, and Worshipful Brother W. W. Phelps, a Past Master of Red Wing Lodge, No. 8, of this jurisdiction.

That the remarks of the M. S. W. Grand Master in his address, in reference to the character and death of said brethren, expresses the sentiments of this Grand Lodge.

Resolved, That as an evidence of the high appreciation in which the memories of said brothers are held by this Grand Lodge, that the Grand Secretary be directed to devote a mourning page to each, inscribed with name, age and masonic rank.

All of which is respectfully submitted.

W. C. WILLISTON,
D. B. SMITH,
W. C. DURKÉE, } *Committee.*

Bro. J. C. Braden presented a report from the Committee on Finances of the Grand Lodge, which, on motion, was made a special order for 7:30 p. m.

The Grand Lodge was then called off until 7 o'clock, p. m.

SECOND DAY—EVENING SESSION.

WEDNESDAY, JANUARY 14, 1874.

The Grand Lodge was called on at 7 o'clock, p. m., the Grand Master presiding.

Bro. D. B. Loomis moved to reconsider the action taken on the report of the Committee on Ancient Landmarks, in reference to that portion of the Grand Master's Address on the subject of District Deputies, which motion prevailed, and the matter was referred to a special committee consisting of Bros. Geo. A. Camp, Fred. Joss and E. P. Barnum.

The report presented by Bro. J. C. Braden was then taken up. After discussion and sundry emendations, it was decided that R. W. Bro. W. S. Combs, Past Grand Secretary, was indebted to and should pay to the Grand Lodge the sum of one hundred and fifty-nine dollars and fifty cents (\$159.50), on account of apparent errors and omissions occurring during his term of office as Grand Secretary, with the agreement that if any of such apparent errors could be accounted for, on a more thorough examination of his books and accounts, such amounts should be refunded to Bro. Combs by the Grand Lodge.

It was also voted that the Grand Master should procure the writing up of the Grand Lodge Register, up to 1873, such expense not to exceed the sum of two hundred and fifty dollars.

Bro. E. P. Barnum presented the following report, which was concurred in, and the accompanying resolutions adopted:

To the M.: W.: Grand Lodge A.: F.: & A.: M.: of the State of Minnesota, now in session:

Your special committee, to whom was referred so much of the Grand Master's Address as relates to the abolishing the office of Grand Lecturer and Visitor, and in lieu thereof adopting a partial return to the former District Deputy System, would most respectfully report, that they have had the same under consideration, and fully concur in the M.: W.: G.: M.:s recommendation, as to the importance of adopting a different method than the present for giving the Subordinate Lodges of this jurisdiction the benefit of proper instruction.

That while we fully concur in the opinion of your former committee, to whom was referred this same matter, so far as relates to the importance of a proper care of the finances of this Grand Lodge, and its Subordinate Lodges, yet we are of the opinion that by adopting a system of District Deputies, whereby this jurisdiction may be divided into Districts, and a competent brother be appointed in each District, whose duties shall be such as prescribed by the herewith submitted resolutions, this Grand Lodge would most emphatically and materially lessen the expenses of furnishing to each Subordinate Lodge an officer qualified to give such instruction and advice as is now rendered by the Grand Lecturer and Visitor.

And in view of these facts, we would most respectfully recommend the adoption of the following resolutions:

1st. That the Most Worshipful Grand Master be authorized to divide this jurisdiction into at least ten districts, which shall be composed of not less than six Lodges each, and to appoint in each of said districts some competent brother whose style and title shall be R.: W.: District Deputy Grand Master, and who shall hold said office during the will and pleasure of the M.: W.: G.: M.:.

2d. That it shall be the duty of said District Deputy Grand Masters to visit each Lodge in their respective districts at least once in each year, and at such visitation to thoroughly inspect the records, to examine the books of the Lodge, the finances, and how they are administered, inquire as to the attendance of its officers and members, as to its Lodge room, whether it is secure, suitable and properly furnished, and such other duties as the Grand Master may direct.

3d. That Subordinate Lodges are authorized to pay from the funds of their respective Lodges the actual expenses incurred by said District Deputy Grand Masters, by reason of their visitation to said respective Lodges.

4th. That it shall be the further duty of said District Deputy Grand Masters to report to the Grand Master, on or before the first day of December in each year, in writing, (which report shall be submitted to the Grand Lodge), in regard to all Lodges visited by them in their respective Districts, and in said report to show the condition of each of such Lodges, as to their finances, records, work, attendance, and such other matters as in their judgment the good of Masonry may require.

5th. That no compensation shall be paid said District Deputy Grand Masters, either by the Grand Lodge or its Subordinates, except as provided in resolution No. 3; *provided*, however, that nothing herein contained shall prevent the brethren of Subordinate Lodges, in their individual capacity, from recompensing for their services such District Deputy Grand Masters.

6th. The Grand Master has the authority to call said District Deputy Grand Masters together, for the purpose of instructing them in their particular duties.

G. A. CAMP,	} Committee.
F. JOSS,	
E. P. BARNUM,	

Bro. John H. Brown presented the following report, which was adopted :

To the M.: W.: Grand Lodge of Minnesota:

Your committee, to whom was referred that part of the M.: W.: Grand Master's Address relating to atrocities committed upon widows and orphans of Masons in Cuba, have had that subject under consideration, and have given it such attention and consideration as time and means of information would permit, and respectfully report that in their opinion no action of this Grand Lodge in relation thereto would be expedient at this time.

All of which is respectfully submitted.

JOHN H. BROWN, }
JAS. P. BERRY, } Committee.

The Grand Lodge was then called off until Thursday, at 9 o'clock, A. M.

THIRD DAY—MORNING SESSION.

THURSDAY, JANUARY 15, 1874.

The Grand Lodge was called to labor at 9 o'clock, A. M., the Grand Master presiding.

The Grand Master appointed Bros. Lee Hensley, L. R. Wellman and C. O. Ball as Committee on Pay Roll.

The amendments to the Grand Lodge Constitution, submitted at the last Annual Communication, were then taken up and acted upon separately, with the following result:

"A." That Clause 8th, Sec. 8, Title Second, be amended so as to read as follows:

8th. That to visit Masonically is an inherent right of 'Masons; but no visitor shall be received into a Lodge if any member present object.

Adopted. Number voting aye, 58; number voting nay, 11.

"B." That Section 12, Title Third, be amended so as to read as follows:

Section 12. The judicial powers of a Grand Lodge are of two kinds:

1st, Original—embracing all matters of controversy which may arise between any of the Subordinate Lodges under its jurisdiction, or the members of different Lodges, and the enforcement of discipline upon its own members, and the Lodges under its jurisdiction, and upon individual Masons; Provided, That this clause shall not be so construed as to deprive a Subordinate Lodge of the right to enforce discipline upon any of its members, except the Master or Grand Master while in office.

2d, Appellate—embracing all matters of controversy and discipline, proper for Masonic investigation, arising in any Subordinate Lodge, and over which it has not exercised original jurisdiction.

Adopted. Number voting aye, 48; number voting nay, 2.

"C." That Clause 3d, Section 14, Title Fourth, be amended so as to read as follows:

3d. Judicial—embracing the exercise of discipline, and settlement of controversies between and over all its members (except the Master and Grand Master while in office), and over all non-affiliated brothers within its jurisdiction, subject to an appeal to the Grand Lodge.

Indefinitely postponed.

"D." That Clause 6th, Section 58, Title Ninth, be amended so as to read as follows:

6th. To grant dispensations for new Lodges (when the Grand Lodge is not in session), or for a Lodge to change its place of meeting (in accordance with Section 20), or for public processions or assemblies (except in cases of Masonic funerals, which shall not require a dispensation), or for the election of Master or Wardens of Subordinate Lodges.

Adopted. Number voting aye, 57; number voting nay, 1.

"E." That Clause 3d, Section 59, Title Ninth, be amended by striking out in last line the word "that," and inserting in lieu thereof the word "as;" also by striking out in the same line the word "their," and inserting in lieu thereof the word "his."

Adopted. Number voting aye, 39; number voting nay, 8.

"F." That Section 44, Title 6, be amended so as to read as follows:

The accused cannot vote on his own case, but no other member of the Lodge present can be excused from voting; but no Lodge shall proceed to trial until by summons duly served, all members within its jurisdiction shall have been notified.

Adopted. Number voting aye, 61; number voting nay, 0.

Bro. H. R. Wells offered the following resolution, which was adopted:

Resolved, That a committee of three be appointed to inquire and report to the M. W. G. L. on what terms the hall at present occupied can be procured for the use of the Grand Lodge for the ensuing year. Also, the amount of rents now due for use of the same.

Bro. W. H. Grant, Geo. A. Camp and G. W. Merrill were appointed as such committee.

A question was raised in reference to the act of incorporation of the Grand Lodge, which was referred to a special committee consisting of the Grand Master, and Bros. A. C. Smith, J. N. Castle, W. H. Grant, J. H. Brown and H. R. Wells.

Bro. Wells offered the following resolution, which was adopted:

Resolved, That the resolution adopted fixing the time for the election of Grand Officers, immediately after the report of committees, and the final action on the same, be reconsidered, and that the Grand Lodge proceed to the election of officers for the ensuing year, at 2:30 o'clock, P. M., to-day.

The Grand Lodge was then called off until 2:30 P. M.

THIRD DAY—AFTERNOON SESSION.

THURSDAY, JANUARY 15, 1874.

The Grand Lodge was called to labor at 2:30 P. M., the Grand Master presiding.

This being the hour for the annual election of officers, the Grand Master appointed Bros. W. J. Parsons, L. R. Wellman, Fred. Joss and Fred. L. Smith as tellers.

The following brethren were elected

GRAND OFFICERS.

M.: W.: Charles Griswold, Red Wing, Grand Master.
 R.: W.: Jas. N. Castle, Stillwater, Deputy Grand Master.
 R.: W.: Edgar Nash, Minneapolis, Grand Senior Warden.
 R.: W.: Isaac B. Cummings, Winona, Grand Junior Warden.
 R.: W.: Geo. A. Camp, Minneapolis, Grand Treasurer.
 R.: W.: E. D. B. Porter, St. Paul, Grand Secretary.

The Grand Master announced the following

APPOINTED GRAND OFFICERS.

M.: W.: Geo. W. Prescott, Albert Lea, Grand Chaplain.
 R.: W.: A. C. Smith, Forest City, Grand Orator.
 W.: Fred. L. Smith, Minneapolis, Grand Marshal.
 W.: Ira M. Carpenter, Sauk Centre, Grand Standard Bearer.
 W.: L. R. Wellman, Red Wing, Grand Sword Bearer.
 W.: Wm. J. Parsons, St. Paul, Grand Senior Deacon.
 W.: C. O. Ball, Hastings, Grand Junior Deacon.
 W.: Alex. M. Barnum, Duluth, Grand Pursuivant.
 W.: E. Hainlin, Watertown, Grand Senior Steward.
 W.: Jas. H. Redford, St. Charles, Grand Junior Steward.
 W.: A. Richardson, St. Paul, Grand Tyler.

Bro. A. T. C. Pierson offered the following resolution, as a substitute for the resolution on page 669, relative to the proceedings of the Grand Lodge, which was adopted:

Resolved, That this Grand Lodge directs that the W.: M.: of each Lodge in this jurisdiction, immediately after the reception of the printed proceedings, to cause to be read such part of them in his Lodge as time will permit, and to continue the reading at each subsequent meeting until the whole shall have been read.

Bro. F. Joss presented the following report, which was accepted and the committee discharged :

To the M.: W.: Grand Lodge of Minnesota :

Your Committee on Returns of Subordinate Lodges for the past Masonic year, would most respectfully report, that owing to irregularities discovered in the returns, and that in order that the work required of your committee be done correctly, will consume at least one week's time, and being fully convinced that work *half done* is not for the best interests of this Grand Lodge, would most respectfully ask to be discharged from the further consideration of the subject.

F. JOSS,
C. N. DANIELS, } Committee.
S. B. LOYE,

Bro. E. P. Barnum offered the following resolution, which was adopted :

Resolved, That the Grand Secretary be and he is hereby instructed to furnish the Subordinate Lodes in this jurisdiction suitable blanks, whereby said Lodges may be enabled to make complete returns to this M.: W.: Grand Lodge.

The Committee on Masonic Jurisprudence presented the following report, which was adopted :

Your Committee on Masonic Jurisprudence, to whom was referred the following resolution: "That honorary membership in a Subordinate Lodge does not constitute a qualification for membership in this Grand Lodge, in accordance with our General Regulations, Title 1, Section 74," report, that we do not know what the term honorary membership in a Masonic Lodge means. If it changes the mode of membership from the secret ballot and unanimity, to a show of hands and majority vote, then such membership is no membership at all. If the elevation to membership is regular, the term "honorary" should of itself work no disqualification.

Respectfully submitted,

G. W. PRESCOTT, } Committee.
I. B. CUMMINGS,

Bro. A. T. C. Fierson moved to amend General Regulations, Title 3, Sec. 86, 1st sub-division: 1. Strike out the word "three," and insert nine, which was adopted.

Bro. Edgar Nash presented the following report, which was adopted :

To the M.: W.: Grand Lodge, now in session :

Your committee to whom was referred those portions of the Grand Master's Address which have not been submitted to standing or special committees, beg leave to report, that they cordially endorse the high and truly Masonic sentiments therein contained, and would recommend a careful perusal of the same to the earnest consideration of the brethren.

EDGAR NASH, } Committee.
J. T. FURBER

Bro. Loomis offered the following resolution, which was adopted:

Resolved, That the M.: W.: Grand Master and the committee of five, to whom was referred the resolution for the amendment of the act of incorporation of this Grand Lodge, be and are hereby instructed to secure such amendments to the said act as in their judgment may be desirable.

Bro. R. J. Marvin presented the following report, which was concurred in, and the recommendations adopted :

To the M. W. Grand Lodge of Minnesota :

Your committee appointed for the special purpose of considering and recommending some measure by which the treasury may be "replenished, either by way of increasing Grand Lodge dues, or curtailing expenses, or both," and recommending the printing of one thousand copies of the Grand Lodge proceedings, instead of two thousand as heretofore, being that portion of the M. W. Grand Master's address referred to your committee, beg leave to make the following report, viz :

That they have duly considered the matter referred to them, and find it a difficult matter to mature a feasible plan of financial reform whereby the Grand Lodge may be placed on a sound financial footing. Much depends, in this regard, upon the standing Committee on Finance, the Committee on Appropriations, and the Committee on Printing, hence your committee are unable to present any recommendation for action without any knowledge of what those committees may recommend; but your committee cordially endorse the recommendation of the M. W. G. M., that but one thousand copies of the Grand Lodge proceedings be printed in the future, until otherwise ordered, and that the Committee on Printing be limited to that number.

Respectfully submitted,

R. J. MARVIN,	} Committee.
F. L. SMITH,	
S. R. MERRELL,	

Bro. Grant presented the following report, which was concurred in :

To the M. W. Grand Lodge, now in session :

Your special committee appointed to inquire and report on what terms the hall at present occupied can be procured for the use of the Grand Lodge, for the ensuing year, also the amount of rents now due, having considered the same, report, that the use of the Grand Secretary's office including the use of this hall, with the adjoining rooms, fuel, lights, &c., was procured by the Grand Secretary, pursuant to a resolution, for the agreed price of \$250 per annum. Your committee are of the opinion that said sum is just and reasonable. That the amount of rent now due is \$250, for the past year.

All of which is submitted.

W. H. GRANT,	} Committee.
G. A. CAMP,	
G. W. MERRILL,	

Bro. E. W. Durant, from the special committee on claim of P. G. M. C. W. Nash, presented a report recommending that the sum of eight hundred and seventy-six dollars (\$876) be paid as a full and final settlement of said claim. The report was concurred in and the recommendation adopted, on a call of the roll of Grand Officers and Lodges, there being yeas 174, and nays 65, as follows :

Those voting in the affirmative were—

Bros. Chas. Griswold, J. N. Castle, Edgar Nash, E. D. B. Porter, S. B. Foot, E. M. Broughton, W. W. Ely, S. E. Adams, A. C. Smith, F. Joss; E. W. Durant, 3 votes; G. W. Merrill, 3 votes; B. F. Wright, 3; L. R. Wellman, 3; C. N. Daniels, 3; Henry George, J. A. Lewis, J. R. Dartt, B. Almy, 3; T. C. Shapleigh, 3; I. B. Cummings, 3; J. Shaw, 3; John Coates, 3; D. N. Gates, 2; W. P. Sergeant, Bailey Madison, 3; Thomas Tollington, 3; W. Armstrong, 3; A. C. Morgan, 3; M. M. Carson, 3; L. Z. Rogers, 3; J. D. Holden, 3; J. L. Powers, 2; C. O. Ball, H. R. Wells, 3; S. S. Worthing, 3; J. A. Garver, 3; B. P. Cheney, 3; J. P. Berry, 3; N. S. Pond, 3; A. A. Cheney, 3; J. A. Redford, 3; Chas. Sweetser, 3; Thos. Downs, J. H. McCourt, 3; J. H. Kiester, 3; G. M. Warren, 3; L. Kells, 2; Ira M. Carpenter, Edw. Dunn, W. D. Guptil, 3; Jas. McHench, 3; J. F. Daniels, 3; D. Hanna, 3; E. Z. Needham, 3; Arthur Dauchy, 3; W. J. Parsons, 3; L. Hawley, 3; A. J. Porter, 3; E. G. Wood, 3; Alex. M. Barnum, 3; N. B. Patterson, 3; Josephus Alley, 3; A. L. Porter, 3; D. L. Clements, 3; J. C. Braden, 3; M. E. Powell, 3; S. P. Carpenter, 3; A. Marden, 6 (Lodges 94 and 98), and B. L. Perry, 3.—174.

Those who voted in the negative were—

Bros. E. P. Barnum; Fred. L. Smith, 3; John Furness, 3; O. H. Page, 3; A. McKenzie, 3; W. W. Heydon, 3; H. H. Hall, 3; E. Hainlin, 3; G. S. Ives, 2; W. L. Briley, 3; D. S. Sivright, 3; W. H. Johnson, 2; J. T. Furber, 3; Lysander Cook, 3; J. S. Huntley, 3; Alex. Fiddes, 3; Lee Hensley, 3; C. H. Smith, 3; E. E. Corliss, 3; A. C. Robinson, 3; B. A. Man, 2; C. E. Davis, 3, and J. H. Brown' 3.—65.

Grand Lodge was then called off until 7:30 P. M.

THIRD DAY—EVENING SESSION.

THURSDAY, JANUARY 15, 1874.

Grand Lodge resumed labor at 7:30 P. M., the Grand Master presiding.

The Grand Master announced the appointment of the following

COMMITTEE ON FOREIGN CORRESPONDENCE.

M. W. A. T. C. Pierson, St. Paul, Chairman.
W. H. R. Wells, Preston.
W. D. L. Clements, Wells.

Bro. F. Joss presented the following, which was concurred in, and resolutions adopted:

Whereas, from the number of Lodges within the jurisdiction of the Grand Lodge of Minnesota making returns to it at this session, the committee on return of Lodges have not had time, during the session of this Grand Lodge, to make such a report as is expected from such committee, and as it is necessary under the Constitution of the Grand Lodge that such examination and report shall be made, be it

Resolved, That the Grand Master be empowered to select or appoint some brother or brothers to make such examination, and report, and when their report has been approved by the Grand Master, it shall appear in the printed proceedings as if presented to this Grand Lodge.

Resolved, That the Grand Master be authorized to draw a warrant on the Grand Treasury for such sum as he may deem necessary, not exceeding \$50, as compensation for such service.

The Grand Secretary and Bro. C. N. Daniels were appointed as such committee.

The report of the Grand Treasurer was presented and approved, which is as follows:

Grand Lodge of Minnesota, in account with

G. L. Otis, Grand Treasurer

1874.

DR.

Jan. 1, To Vouchers 1 to 19 inclusive, delivered to me this day by Bro. Combs, P. G. Secretary.	\$812 86
Jan. 8, To Cash to G. Secretary, Warrant No. 23.....	41 67
Total.....	\$854 53

1873.

CR.

Jan. 17, Bal. in G. Treasurer's hands as per settlement. \$	4 22
1874.	
Jan. 4, By certain Vouchers paid by Bro. Combs, late Grand Secretary, and turned over to the G. Treasurer as Cash.....	812 48
" 8, By Cash of Grand Secretary.....	164 00
" 12, By sundry drafts endorsed by Grand Secretary.	848 50
" 12, By Cash of Grand Secretary.....	285 00
" 13, By Cash of Grand Secretary.....	1602 50
" 14, By Cash of Grand Secretary.....	650 00
	<u>\$4366 70</u>
Balance in Grand Treasury.....	\$3512 17

The Grand Secretary presented his report, which was accepted and approved, and is as follows:

E. D. B. Porter, Grand Secretary, in account with the

Grand Lodge of Minnesota.

1873.

DR.

Jan. 16, To Cash for Dispensation Fee Mt. Tabor Lodge.....	\$ 20 00
" 18, " " " " Adoniram "	20 00
Apr. 4, " " " " Relief "	20 00
" 4, " " Dues, 1872, Fidelity Lodge, No. 39.....	75 00
May 20, " " Charter Fee, Sharon Lodge, No. 104.....	25 00
" 20, " " Dues, " " "	4 00
1874.	
Jan. 15, " " Dues, 1873, as per report Com. on Returns (See Appendix "I").....	3953 50
	<u>\$4117 50</u>

1873,	CR.				
Dec. 31, By Cash to Grand Treasurer, Bro. Otis.....	\$	164	00		
1874.					
Jan. 12, " " " "	1133	50			
" 13, " " " "	1602	50			
" 15, " " " "	650	00			
					\$3550 00

Balance in hands of Grand Secretary..... \$ 567 50

On January 16, 1874, \$389 50 was paid Grand Treasurer, Bro. Camp, as per following receipt::

\$389 50.

ST. PAUL, JAN. 16, 1874.

Received of E. D. B. Porter, Grand Secretary, Three Hundred and Eighty-nine Dollars and Fifty Cents, account Grand Lodge A.: F.: and A.: M.: of Minnesota.

G. A. CAMP,
Grand Treasurer.

Leaving a balance in hands of Grand Secretary of one hundred and seventy-eight (\$178 00) dollars.

I beg leave in this connection to recommend to the Grand Lodge the adoption of a resolution or regulation requiring the dues to be paid to the Grand Secretary at least eight or ten days prior to the Annual Communication, so that the Grand Secretary can make a complete report, and have all the funds in the hands of the Grand Treasurer. In that case, the reports of Grand Treasurer and Grand Secretary will show, in a brief space, the exact financial condition of the G.: L.: In sending out the blank returns I enclosed a circular, *requesting* the Lodges to send in the dues with their returns; and from the number that responded to the *request*, I am satisfied that the Lodges would cheerfully comply with the requirements of such a regulation.

All of which is respectfully and fraternally submitted,

E. D. B. PORTER, *Grand Secretary.*

Bro. Fred L. Smith presented the following report, which was accepted and approved:

To the M.: W.: Grand Lodge of Minnesota:

Your Committee on Grand Treasurer and Grand Secretary's books beg leave to make the following report, revising the report made yesterday, and making additions thereto. We find from these reports the finances of the Grand Lodge to be as follows:

In hands of G.: T.: as per report (p. 16, Pro. '73).....	\$	4	22
In hands of G.: S.: as per report (p. 16, Pro. '73).....		47	78
Received from Subordinate Lodges, Dues, 1873 (p. 43 Pro.).....	3609	50	
Received for Charters of 8 Lodges (p. 43 Pro.).....	200	00	
			\$3861 50

DISBURSEMENTS:

See page 43 of Proceedings..... \$3044 80

Balance in hands of G.: S.: and G.: T.: at close of last G.: L.: \$ 816 70

Received up to date, and paid into hands of G.: T.: for Dues,
1874, and Dispensation Fees..... 3550 00

Total..... \$4366 70

The following warrants have been drawn and paid:

No. 1—Salary G. S. and Postage.....	\$ 47 67
" 2 " "	41 67
" 3 " "	41 67
" 4—Expenses G. S. M.	30 00
" 5—W. J. Parsons and G. L. Otis, Legal Fees.....	50 00
" 6—Rack of Pigeon Holes for G. S. Office.....	36 00
" 7—W. S. Combs, Stationery.....	67 40
" 8—Salary G. S. and Express on Proceedings....	94 34
" 9—Satchel for G. S. L. Jewels.....	2 50
" 10—W. J. Parsons, Legal Fees.....	10 00
" 11—Pioneer Printing Co., Printing.....	39 25
" 12—W. G. Dye, Photographs.....	24 00
" 13—Insurance.....	57 00
" 14—Moving and storing Proceed'gs in G. S. office.	14 35
" 15—Salary of G. S. and Postage.....	53 67
" 16—G. S. M. Expenses.....	15 00
" 17—Salary G. S. and Express.....	46 67
" 18—Johnson & Smith, Printing.....	100 00
" 20—G. S. Salary.....	41 67
" 23— " "	41 67

Total..... \$854 53

RECAPITULATION.

Balance in hands of G. S., at close of last session, and amount received to date.....	\$4366 70
Warrants drawn.....	854 53

Balance on hand..... \$3512 17

We also find that there are outstanding warrants as follows, not paid:

No. 19—Johnson & Smith, bearing 12 per cent. interest..	\$452 80
" 21—Salary G. S.	41 67
" 22— " "	41 67

\$536 14

Deducting this from amount in hands of G. S. Treasurer, we have a balance of \$2796 03 at the disposal of the brethren.

Respectfully submitted,

E. W. DURANT,
F. L. SMITH,
D. L. CLEMENTS, } *Committee.*

Bro. Lee Hensley presented the following report, which was adopted:

To the M. W. Grand Lodge of Minnesota:

Your Committee on Pay Roll report that they find the amount due the members of this Grand Lodge, for traveling expenses, to be as shown in the following

PAY ROLL.

	NAMES.	TRAVELING EXPENSES.	TO WHOM PAID.
	M. W. Charles Griswold, Grand Master . .	\$ 1 65	Chas. Griswold.
	R. W. J. N. Castle, D. G. M.	2 00	J. N. Castle.
	R. W. Edgar Nash, G. S. W.	8 00	Edgar Nash.
	R. W. I. B. Cummings, G. J. W.	8 00	I. B. Cummings.
	M. W. Geo. W. Prescott, G. Chap.	11 00	Geo. W. Prescott.
	W. J. H. Noble, G. S. D.	50	John H. Noble.
	W. E. W. Durant, G. S.	2 00	E. W. Durant.
	W. E. M. Broughton, G. S. S.	8 00	E. M. Broughton.
	M. W. A. E. Ames, P. G. M.	50	A. E. Ames.
	M. W. G. B. Cooley, P. G. M.	50	G. B. Cooley.
	R. W. Sam. E. Adams, P. G. S. W.	5 60	Sam. E. Adams.
	R. W. Fred Joss, P. G. J. W.	3 30	Fred. Joss.
	R. W. A. C. Smith, P. G. J. W.	9 40	A. C. Smith.
	R. W. E. P. Barnum, P. G. J. W.	12 40	E. P. Barnum.
1	St. John's	2 00	P. B. Smith.
2	Catawact	50	Fred. L. Smith.
4	Hennepin	50	H. Barnard.
7	Dakotah	1 60	J. T. Marvin.
8	Red Wing	3 30	L. E. Wellman.
9	Faribault	3 30	C. N. Daniels.
11	Mantorville	9 60	Henry George.
12	Mankato	8 60	W. C. Durkee.
14	Wapahosa	5 60	B. Ahmy.
16	Monticello	5 60	T. C. Shapleigh.
19	Minneapolis	50	John Furness.
20	Caledonia	22 00	W. H. Harries.
21	Rochester	13 00	J. Shaw.
22	Pleasant Grove	13 10	O. H. Page.
23	North Star	7 00	John Coates.
24	Wilton	8 60	G. H. Woodbury.
26	Western Star	11 00	D. N. Gates.
28	Clear Water	7 50	Thomas Tollington.
29	Morning Star	10 00	William Armstrong.
30	Anoka	2 30	A. G. Morgan.
31	King Hiram	4 70	M. M. Carson.
32	Sakatah	7 30	L. Z. Rogers.
33	Star in the East	6 10	J. D. Holden.
34	Oriental	4 80	A. McKenzie.
35	Mt. Moriah	1 60	J. L. Power.
36	Preston	15 95	H. R. Wells.
37	Mystic Tie	12 10	S. S. Worthing.
38	Washington	11 50	J. A. Garver.
39	Fidelity	10 20	D. B. Smith.
40	Carnelian	4 60	S. R. Merrell.
41	Hermion	6 30	B. P. Cheney.
44	King Solomon	2 80	N. S. Pond.
46	Evergreen	15 30	W. W. Haydon.
47	Concord	10 00	W. H. Hall.
48	Social	3 50	A. A. Keller.
49	Rising Sun	13 50	Jas. H. Redford.
50	Watertown	4 30	Ernest Hainlin.
51	Acacia	2 10	Alex. Oldham.
52	Cannon River	6 30	Chas. Sweetser.
54	Nicollet	7 50	G. S. Ives.
55	Zion	7 00	J. H. McCourt.
56	Meridian	16 00	W. L. Briley.
57	Blue Earth City	21 30	J. A. Kiester.
58	Spring Valley	15 00	G. M. Warren.
59	Temple	9 30	D. S. Sivright.
60	Star in the West	12 40	Lucas Kells.
61	Ashler	13 50	W. C. Johnson.
62	Star	5 00	D. W. Guptil.
63	Illustrious	10 25	James McHench.

PAY ROLL—Continued.

	NAME.	TRAVELING EXPENSES.	TO WHOM PAID.
65	Golden Rule	\$ 2 00	David Hanna.
66	Madelia	11 00	J. T. Furber.
67	Corinthian	2 60	E. Z. Needham.
69	Mystic Star	17 60	A. H. Dauchy.
72	Lausang	9 80	L. Hawley.
75	Eureka	11 40	A. J. Porter.
76	Joppa	11 10	Lysander Cook.
77	Tuscan	8 00	E. G. Wood.
79	Palestine	15 00	A. M. Barnum.
81	Constellation	18 40	A. B. Patterson.
82	Howard	5 00	Joseph Alley.
83	Huram a Bi	8 60	A. L. Porter.
86	Tyrian	8 60	J. S. Huntley.
87	Doric	13 00	D. L. Clements.
89	Golden Fleece	7 40	J. C. Braden.
90	Good Faith	19 10	Alex. Fiddes.
91	Antiquity	19 00	M. E. Powell.
93	Unity	7 20	S. P. Carpenter.
95	Sherburne	3 50	W. Mabie.
96	Libanus	12 10	Lee Hensley.
97	Prudence	14 80	C. H. Smith.
98	Charity	11 00	A. Marden.
99	Corner Stone	26 70	E. E. Corliss.
100	Aurora	22 20	Benj. L. Perry.
101	Fraternity	17 80	A. C. Robinson.
102	Lebanon	14 50	B. A. Man.
103	Bethel	10 00	C. E. Davis.
104	Sharon	10 00	John H. Brown.
Total		\$799 85	

All of which is respectfully submitted.

LEE HENSLEY,
L. R. WELLMAN, } Committee.
C. O. BALL,

Bro. Combs offered the following resolution, which was adopted:

Resolved, That Subordinate Lodges be and are hereby required to forward the amount of their annual dues to the Grand Secretary on or before the first day of January in each year; and that any Lodge neglecting or refusing to do so shall not be entitled to representation in this Grand Lodge.

Bro. H. R. Wells presented the following report, which was adopted:

To the M.: W.: Grand Lodge of Minnesota:

Your Committee on Appropriations respectfully report that they have had under consideration the various matters referred to them, and having duly considered the same, as well as such matters past and current as were properly a subject for their consideration, and respectfully recommend the following appropriations:

To M.: W.: Chas. Griswold, Grand Master, for expenses incurred as G.: M.: during the past Masonic year (less any sums already drawn by him)	\$ 300 00
To R.: W.: E. D. B. Porter, Grand Secretary, for the ensuing year, in full for all services, including the Grand Lodge Registry	500 00
To Grand Secretary, for incidental expenses of office, including books, stationery and postage (or so much thereof as may be necessary)	50 00
To M.: W.: Geo. W. Prescott, Grand Chaplain, for services at this Grand Communication	25 00

To W.: A. Richardson, Grand Tyler.....	\$ 50 00
To M.: W.: A. T. C. Pierson, as Chairman of Committee on Foreign Correspondence.....	200 00
To amount of Pay Roll, as per report of committee.....	799 85
To Special Committee appointed at last Grand Communication, to examine into the finances of the G.: L.: , as follows:	
Bro. J. C. Braden.	10 40
Bro. D. M. Baldwin.....	6 40
Bro. E. W. Durant.....	3 00
For Rent due Minnesota R.: A.: Chapter, No. 1, for past Masonic year.....	250 00
For Printing Proceedings of 1874 (or so much thereof as may be necessary).....	400 00
To M.: W.: C. W. Nash, P.: G.: M.: , in full settlement of his claims against the Grand Lodge.....	876 00
For bringing up the Grand Lodge Registry (or so much thereof as may be necessary).	250 00
For payment of Committee on Returns (or so much thereof as may be necessary).....	50 00
Total.....	\$3770 65

Respectfully submitted,
H. R. WELLS,
SAM. E. ADAMS, } *Committee.*

The Grand Officers were then installed by M.: W.: Geo. W. Prescott, Past Grand Master, R.: W.: E. P. Barnum acting as Grand Marshal.

No further business appearing, at one hour past low twelve, the Grand Lodge of Minnesota was closed in AMPLE FORM, with prayer by the Grand Chaplain.

CHARLES GRISWOLD,
Grand Master.

ATTEST—E. D. B. PORTER,
Grand Secretary.

GRAND LODGE OF MINNESOTA, A. F. & M. }
 OFFICE OF THE GRAND MASTER;
 RED WING, FEBRUARY 14th, 1874. }

TO SUBORDINATE LODGES.

BRETHREN :—At the late Annual Communication of the Grand Lodge, a system of District Deputies was adopted, and the Grand Lecturer system thereby abolished. The system provides that the "Grand Master be authorized to divide this jurisdiction into at least ten Districts, which shall be composed of not less than six Lodges each, and to appoint in each of said Districts some competent brother, whose style and title shall be Right Worshipful District Deputy Grand Master, and who shall hold said office during the will and pleasure of the M. W. G. M."

The duties of the District Deputy Grand Masters are set forth in the letter of instruction to them, a copy of which is embodied in this circular.

In pursuance of the aforesaid provision, I have divided this jurisdiction into eleven districts, as follows:

First District.—Embraces the Lodges at Stillwater, St. Paul, Hastings, Red Wing, Cannon Falls, Cottage Grove, Lakeland and Taylor's Falls.

Second District.—Lodges at Minneapolis, Anoka, Glencoe, Watertown, Hutchinson, Rockford, Howard Lake, Litchfield, Willmar and Carver.

Third District.—Lodges at Monticello, Clear Water, St. Cloud, Sauk Centre, Paynesville, Alexandria, Princeton, Sauk Rapids, Elk River and Fergus Falls.

Fourth District.—Lodges at Faribault, Mantorville, Belle Plaine, Owatonna, Wasioja, Shakopee, Northfield, Morristown, Farmington, Kasson and Dodge Center.

Fifth District.—Lodges at Wabasha, Lake City, Zumbrota, Plainview, Mazeppa and Pine Island.

Sixth District,—Lodges at Winona, Rochester, Pleasant Grove, Lewiston, Troy, St. Charles, Eyota, Minneiska, High Forest, Dover and Pickwick.

Seventh District,—Lodges at Hokah, Caledonia, La Crescent, Preston, Chatfield, Spring Valley, Rushford, Brownsville, Houston, Money Creek and Lanesboro.

Eighth District,—Lodges at Mankato, Le Sueur, Cleveland, St. Peter, Henderson, Redwood Falls, Sleepy Eye Lake, New Ulm, Montevideo and Granite Falls.

Ninth District,—Lodges at Wilton, Albert Lea, Waterville, Austin, Lansing, Le Roy, Waseca, Wells and Brownsdale.

Tenth District,—Lodges at Winnebago City, Blue Earth City, Fairmount, Madelia, Garden City, Jackson, St. James, Windom, Worthington, Lake Crystal and Lu Verne.

Eleventh District,—Lodges at Duluth, Brainerd, Detroit, Fargo and Fort Buford.

I have appointed the following brethren as

DISTRICT DEPUTY GRAND MASTERS.

First District,—R. W. B. F. WRIGHT, of St. Paul.

Second District,—R. W. J. C. BRADEN, of Litchfield.

Third District,—R. W. E. P. BARNUM, of Sauk Centre.

Fourth District,—R. W. C. N. DANIELS, of Faribault.

Fifth District,—R. W. S. R. MERRELL, of Lake City.

Sixth District,—R. W. I. B. CUMMINGS, of Winona.

Seventh District,—R. W. H. A. BILLINGS, of Preston.

Eighth District,—R. W. THOS. MONTGOMERY, of St. Peter.

Ninth District,—R. W. L. Z. ROGERS, of Waterville.

Tenth District,—R. W. J. F. DANIELS, of Fairmount.

Eleventh District,—R. W. B. L. PERRY, of Brainerd.

The following is a copy of the letter of instruction sent to each District Deputy Grand Master :

"GRAND LODGE OF MINNESOTA, A. F. & A. M. }
OFFICE OF THE GRAND MASTER, }
RED WING, Minn., Feb. 10th, 1874. }

DEAR SIR: AND R. W. BRO.:

I enclose herewith a commission constituting and appointing you District Deputy Grand Master for the district therein named.

The duties of your office are:

- 1st. To visit each Lodge in your District at least once in each year.
- 2d. To see whether each Lodge has a suitable Hall in which to meet.
- 3d. To see that the Preparation Room and Tyler's Room are properly furnished and secure; and that in the preparation of candidates, and the examination of visiting brethren, no one shall be present except the officers or committees having these matters in charge.
- 4th. To ascertain if each Lodge is supplied with the necessary furniture, working tools, clothing and jewels.
- 5th. To inspect the By-Laws of each Lodge and see that there are no provisions therein contrary to the Constitution, General Regulations and Resolutions of the Grand Lodge, and ascertain whether they have been approved by the Grand Master. Also to see that each Lodge is in possession of a complete set of Grand Lodge Proceedings.
- 6th. To inspect the Lodge Register, Account Books and Records of each Lodge, and give any instruction that may be necessary in reference thereto. A form of minutes you will find on pages 163 and 164, Printed Proceedings of 1870.

7th. To inquire into the financial condition of each Lodge, and in your Annual Report to the Grand Master, give the exact amount of the assets and liabilities thereof.

8th. To fully and specifically instruct the Master and Secretary in reference to the making out the Annual Returns to the Grand Lodge.

9th. To correct any irregularities which may exist in the manner of conducting the work or business of the Lodges, and to inquire with reference to the attendance of officers and members; and to discharge such other duties as the Grand Master may assign from time to time.

All questions of Masonic Law, calling for an authoritative decision, and all applications for Dispensations, for any purpose whatever, are to be referred to the Grand Master.

You will make, in writing, a full report to the Grand Master, on or before the first day of December in each year.

Fraternally yours,

CHAS. GRISWOLD,
Grand Master."

The officers and members of the various Lodges are hereby enjoined to extend to the District Deputy Grand Masters all the courtesies and honors due their rank, and to assist them in the discharge of their duties.

Fraternally yours,

CHAS. GRISWOLD,
Grand Master.

IN MEMORY

OF

M.: W.: Levi L. Stevens,

PAST GRAND MASTER OF VIRGINIA,

WHO

DIED AUGUST 20, A.: L.: 5873.

"He died as he lived, a devout Mason and a consistent, pious Christian, in the full fruition of the blessed and glorious faith typified by that everlasting sprig of Acacia, which blooms at the head of his grave."—GRAND SECRETARY OF VIRGINIA.

IN MEMORY

OF

R.:W.: Charles W. Moore.

HONORARY PAST GRAND MASTER OF
MASSACHUSETTS,

WHO

Died at Boston, Dec. 12, A.:L.: 5873.

"His devoted and unswerving attachment to our Institution, during his whole life, has endeared him to his Brethren; and his wisdom and ability have identified him with the Masonic history of the world."—COMM. OF GRAND LODGE OF MASS.

IN MEMORY

OF

R.: W.: A. J. Phelps,

PAST GRAND JUNIOR WARDEN, and PAST
MASTER OF FIDELITY LODGE, No. 39,

WHO WAS KILLED BY A BOILER EXPLOSION, AT LAKE CRYSTAL,
OCTOBER 23, A.: L.: 5873.

"He was loved most by those who knew him best."—ADDRESS OF
GRAND MASTER GRISWOLD.

IN MEMORY

OF

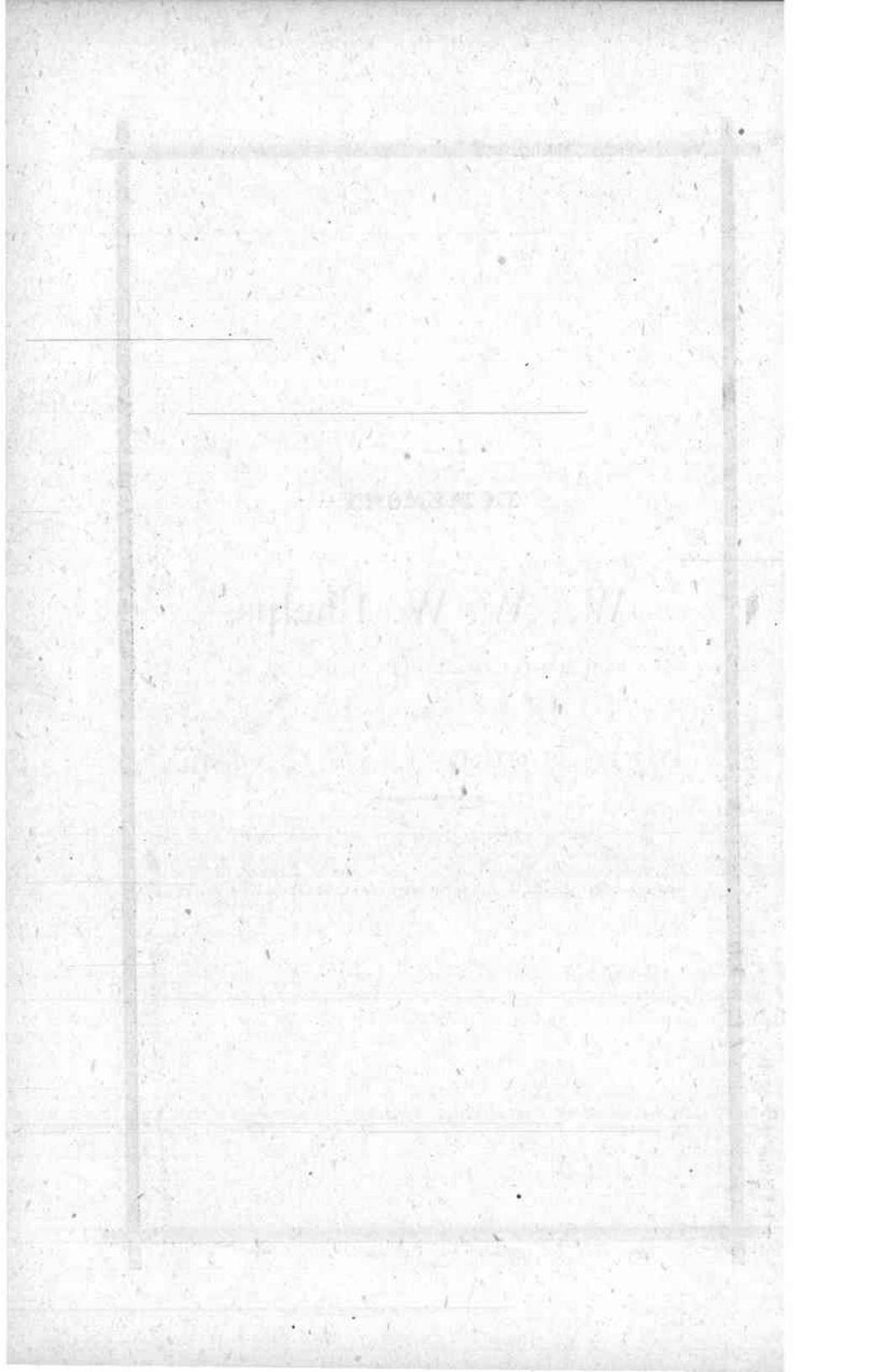
W.: W. W. Phelps,

PAST MASTER OF REDWING LODGE No. 8,

WHO

DIED AUGUST 4, A.: L.: 5873.

"In his death his estimable family have lost a kind father and a loving husband; the community and State a valuable, self-sacrificing, public-spirited citizen; and our fraternity a faithful Brother and a devout Mason."—ADDRESS OF GRAND MASTER GRISWOLD.



APPENDIX.

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

ALPHEUS

Appendix A

FOREIGN CORRESPONDENCE.

To the M. . W. . Grand Lodge of Minnesota :

We have received and examined the proceedings of the following Grand Lodges—all on the Continent :

Alabama.....	1872	Missouri.....	1873
Arkansas.....	1872	Mississippi.....	1873
British Columbia.....	1872	Montana.....	1872
Connecticut.....	1873	New Hampshire.....	1872
California.....	1872	New Jersey.....	1873
Colorado.....	1872	New York.....	1873
Canada.....	1872	North Carolina.....	1872
Canada.....	1873	Nebraska.....	1873
District of Columbia.....	1872	Nevada.....	1872
Delaware.....	1873	New Brunswick.....	1873
Florida.....	1873	Nova Scotia.....	1873
Georgia.....	1872	Ohio.....	1872
Indiana.....	1873	Oregon.....	1873
Illinois.....	1872	Pennsylvania.....	1872
Iowa.....	1873	Rhode Island.....	1872
Idaho.....	1872	South Carolina.....	1872
Kentucky.....	1872	Tennessee.....	1872
Kansas.....	1872	Texas.....	1873
Louisiana.....	1873	Utah.....	1872
Maine.....	1873	Vermont.....	1872
Massachusetts.....	1871	Virginia.....	1872
Massachusetts.....	1872	Wisconsin.....	1873
Maryland.....	1872	Washington Territory.....	1872
Michigan.....	1873	West Virginia.....	1872

'Tis said that the "Preface" in a book is last written, so in these reports the "ending" is the "beginning," that is to say, the "first" is written "last."

As to our extracts, we have selected from the Grand Master's *addresses* only such paragraphs as we deemed contained practical suggestions, or valuable admonition ; from *decisions*, such as

were new or presented a different phase from those heretofore selected; from *reports* such matters as were historically interesting; contained valuable information, or recitations of facts which might serve for our guidance, either to follow or avoid.

One of our theories is that we should be governed by the experience of others.

Following custom, we notice "alphabetically," and commence with

ALABAMA, 1872.

The Fifty-second Annual Communication of the Grand Lodge of Alabama, was held at Montgomery, December 2d, 1872.

Two hundred and twenty-one lodges represented.

Three hundred and eighty-five on the roll.

Four dispensations for new lodges issued during the year.

Two P. G. M's. Wm. C. Penick and Edward Henderson, died during the year.

Bro. Penick was widely known as a Mason, and the Grand Master very justly says: "He was a walking encyclopædia of Masonic knowledge."

A pleasing incident is related by the Grand Master, in his address. We copy:

In this connection, I will state the result of our efforts to restore to their home in Alabama the family of our lamented Brother, Samuel D. Watson. It will be remembered that our brother died in the wilds of South America, far from home and friends, leaving a helpless family, destitute and amongst savages. By your generosity one year ago we were enabled to forward them the means to return home. Through Brother L. E. Parsons, the President of the U. S., and the American Minister, Gen. Partridge; we sent the money intended for the use of Brother Watson's family to Brazil. In the meantime, however, the Masonic brotherhood of Rio, finding that there was the widow of a brother from a foreign land in distress in their midst, in the true spirit of Masonic charity, contributed the amount necessary to defray the expenses of the family to the United States, and sent them home. Our draft, amounting to four hundred and ten dollars, has since been returned, and the money handed over to Mrs. Watson.

From the decisions reported by the Grand Master, we select a few in which we concur:

That the Lodge by a two-thirds vote has no power to overrule the decision of its Master.

That a Tiler of a Lodge who, without the permission or knowledge of the Master, deserts his place and leaves the Lodge exposed to cowans and eaves-droppers, and goes to his home, is unworthy to be a Mason, and ought to be expelled.

That a W. M. of a Lodge has no right to call the Lodge from labor to refreshment for several days, while a motion which has been seconded is pending.

That an applicant for the mysteries of Masonry, eighty-four (84) years old, ought not to be made a Mason.

A Mason having joined a church, the laws of which require a renunciation of Masonry, notwithstanding he holds a dimit, is not entitled to its benefits, neither is the widow of such an one entitled after his death.

That it is unbecoming a Mason to live in adultery with a Master Mason's daughter, notwithstanding he did not know at the time that she was a Mason's daughter. It is immoral and ungentlemanly, and, therefore, unmasonic.

The Grand Master presents a strong argument against hasty legislation:

For myself, I have serious doubts as to the propriety or justice of our action, in recognizing the Grand Lodge of Quebec at the time we did. The report on Foreign Correspondence by Bro. G. Frank Gouley of Missouri, treats this subject in a masterly manner, and to my mind is perfectly conclusive against the legality of the Grand Lodge of Quebec. I trust our very able Committee on Masonic Jurisprudence will look into this matter and if we have, by our former action as to the matter, done wrong, let us have the manliness to retrace our steps.

'Tis said that Masonry is progressive. We acknowledge the proposition; in one direction the steps in progress appears—first, requirement of annual dues, next striking from the roll for non-payment, next suspension for the same reason, and it is even advocated that if one thus suspended does not come “up to the Captain's office and settle,” he shall be expelled! We don't exactly understand the process by which the latter can be bro't about—don't exactly see how a dead man is to be killed over again. Progress may be able to do it.

The question of the terms for restoration are being agitated. The following are the terms offered by the Grand Lodge of Alabama:

Resolved, That no brother who has been suspended for non-payment of dues shall be reinstated until he pay all dues which shall have accrued *during his suspension*, as well as those for which he was suspended.

The law makes *suspension* just as much Masonic death as expulsion, because you say, “not hold Masonic intercourse with * * * * or one under sentence of suspension or expulsion,” we hold that with equal propriety dues could be required of one restored for the whole period during which he remained expelled.

Some how the word *consistency* has either a different signification from that which was given it in our younger days, or the idea is ignored, or we are getting very obtuse.

Right here we present an extract from an address of the Grand Master of Kentucky, which we find in Bro. Knott's Report on Foreign Correspondence:

On the subject of suspension for non-payment of dues:

In a recent instance the senior warden, preparatory to making his report, whether or not all present were qualified to remain, requested me to inform him what he was to say to suspended members, and upon being interrogated, stated further that there were twenty-one then present masonically clothed who had been suspended for non-payment of dues. Yes, suspended because of an inexcusable failure to contribute the small amount required from each towards the support of the lodge, and possessing so little self-respect as to intrude where they were not lawfully authorized to enter. Where there is pecuniary ability to pay, and it is refused, the transgressor is wholly unworthy of masonic respect or companionship, and in flagrant instances justifies social non-intercourse. Before suspension is ordered, proper notice must be given and action had as required by the constitution; that notice should be certainly given to all concerned, and the lodges and officers of lodges who fail to exclude suspended members from masonic service are justly liable and should be proceeded against for unmasonic conduct.

Bro. R. F. Knott presented a Report on Foreign Correspondence, of one hundred pages of small type, containing a review of the proceedings of thirty-six Grand Lodges, those of Minnesota included.

Under the head of New York, we find:

Under Iowa, we find an interesting query:

"Col. George B. Corkhill, Grand Orator, delivered an interesting oration." The committee ask, "Did he wear shoulder-straps?" Aye, and of what masonic department was he colonel? ask we.

The "*Ancient Charges*," which are the very foundation of Masonic law, says, "calling each other *brother*," no *prefix* or *affix*, but simply *brother*. In Masonic documents no titles should be used except such as appertain to the body from which the document issues.

Under the head of Nebraska, we find:

The following question was referred to the Committee on Jurisprudence:

"A brother is expelled by a subordinate lodge for unmasonic conduct. The action of the subordinate lodge is reversed. What course is necessary to enable the brother to affiliate?"

Committee on Jurisprudence report:

"We answer: It is necessary for the brother to obtain a dimit from the Grand Secretary."

It does not seem so to us. The action of the subordinate lodge being removed, the brother is still a member of the lodge as before proceedings were instituted against him, and being a member thereof should look to it for his dimit. If unjustly withheld, it would then be proper for him to seek one elsewhere, in our opinion."

We hold with Bro. Knott, that the party is still a member of the lodge. There is a vast difference between *reversal* of the action of a lodge, and *restoration*. The one is justice, the other mercy.

Under the head of Minnesota, he says:

The report reviews proceedings of 44 Grand Lodges, Alabama for 1870 among the number. Quotes from the address of Grand Master W. P. Chilton approvingly. Copies but two of his decisions, but makes no comments. The report is quite brief, selections well made, comments judicious; altogether a very courteous and fraternal document. It is signed by *no one*.

The document in question was not signed, because the form was completed before the commencement of the *conclusion*, and we did not think it worth while to add the expense of another form simply to get printed half a page of matter, with our signature appended. The *old* reporters would know to whom to attribute the report, and any one who *wished* to know, had but to refer to the body of the proceedings. We get up the reports for *our* Grand Lodge, and not for outside fame; and hence the omission of our name is of no consequence. We may remark, by way of parenthesis, that Bro. Knott has not been able to find our name since he has been reporter, and we would not have noticed the fact now, but for his *italics*.

M.: W.: Joseph H. Johnson, Grand Master, and

R.: W.: Daniel Sayre, Grand Secretary, were each re-elected.

ARKANSAS, 1872-73.

The Thirty-fourth Annual Communication of the Grand Lodge of Arkansas was commenced in the city of Little Rock, November 4th, 1872, but as there were but three lodges represented, an adjournment was had to January 6th, 1873, at which time

One hundred and twenty-five lodges were represented.

Two hundred and eighty on the roll.

Twenty-five dispensations for new lodges were issued during the year.

Grand Master Williams delivered a most excellent address, from which we extract a few passages:

Before us is a world—a lazar-house of moral corruption and wickedness—to heal and cleanse which requires the earnest, persevering efforts of a noble manhood. The furies of hell are arrayed to turn back the tide of a Bible civilization; and every true man should buckle on his armor, and march with unflinching step the front. In this contest Masonry cannot afford to sit with folded hands and be an idle spectator. Masonic work means more than the ceremonial of our beautiful ritual in the Lodge room. Wherever moral corruption shows its front; wherever haggard want wastes the widow and the orphan; wherever evil struggles with good, light with darkness, error with truth, wrong with right, there is Masonic work to do—battling for truth and right.

* * * * *

The crying evils of this age, among others, are intemperance, gambling, inordinate love of money, which is the mother of gambling and the root of evil.

The Mason who has not the moral courage to condemn and war against vice is the moral poltroon. The Mason who is addicted to and influenced by vice, and lends himself to prevent discipline, is the traitor and the spy of the enemy.

* * * * *

It is sometimes said the brother must follow a certain calling to support his family, and that he keeps a decent, orderly place. And it may al

be true. But cannot his brethren assist in setting him up and sustaining him in some calling that is more consistent with the teachings of Masonry, and would, or should be more agreeable to the feelings of a good Mason.

In the latter paragraph Bro. Williams "has hit the nail" plumb on the head. Masonry is not a "Mutual Insurance Society" to render aid in case of sickness only. Masonry is Brotherly Love and Good Fellowship. It is not its *exclusive* mission to war against prevalent vices. An organization great, powerful, universal; a combination designed to render aid, support, sympathy and protection to each other. The rich man has need of the poor; the strong of the weak and timid; the learned of the ignorant; the sick of the healthy and vigorous, and *vica versa*, in the every day business of life. Masonry is for this world; it is intended to reciprocate assistance in passing thro' it.

He that so prides himself upon his wealth or station as to refuse recognition anywhere to the poor and unfortunate brother; or he that prides himself upon his superior morality, wraps it about him as a mantle *in public*—"don't touch me, I am holier than thou;" or he that contributes only when it will be made the occasion of public comment, is unfit for, and has no business to claim to be a Mason.

It is seldom that the healthy, industrious wants pecuniary assistance, but he often wants that which is of more importance—sympathy—a kind word, encouragement.

We are with Bro. Williams. It is the duty of Masons to endeavor to elevate a brother. No matter what business he is engaged in, if it is not congenial, too laborious, or he is unfitted for it, Brotherly Love, Good Fellowship, says, assist him to something else.

Again, the Grand Master says in "Anglo-Saxon:—"

Gambling is another crying evil of the age. It is not necessary merely to refer to the card-table, the faro bank, keno, or any other of the gambling devices which are exhibited to decoy the young and unwary; nor do I suppose that many Masons are addicted to this gross and more revolting form of gambling. It presents itself in a more insidious and dangerous form, and even the church is not free from its cursed taint—the lottery, raffle, prize scheme and gift enterprise. We find these heralded upon every corner, practiced everywhere. Even good-meaning ladies at a church fair will ask us to take a chance in some raffle for the benefit of the church. Do we wonder that the infidel, Train, proposes to invent a game of Holy Poere for the use of churches? Railroad companies allow young boys to sell, upon their trains, prize candies, and practice other gambling schemes to corrupt the morals of this generation. At bottom, this love of gambling is fed by the inordinate love of money prevalent at this day.

* * * * *

In this age, when this one idea, money, seems to dwarf all others, and the measure of a man's merit to be, in the estimation of the world, his

success in what is called money-making, we have a profound respect for old Diogenes (who, in childhood, I thought was crazy), who could pour contempt upon a similar spirit prevalent in Greece in his day, by living in a tub, and contemptuously declining the favors of the great, and do not wonder that in a corrupt time of luxury and money-loving, he sought, with lighted candle, an honest man. It is to be feared that, if our people keep on at the present rate, we may need the candle of the philosopher again, and may make as fruitless a search as he; for I believe in the total depravity of man. We are just what education and the grace of God make us; no more, no less. We should then be careful to educate ourselves and the rising generation to hold fast the sound doctrine, and to seek the grace of God to enable us to practice it in our lives.

It is a source of serious reflection whether the spirit of this age, like that in which ideas prevailed similar to those now prevalent, is to be succeeded, as in other republics, in other days, by that mean-spiritedness that is the beginning of national decay. Shall it ever be said of us, as Pyrrhus said of Rome, "Oh, venal city, ready to be bought when you can find a purchaser!" And shall we, like Rome, seek a purchaser, and find a master?

Brethren, let me again repeat that Masonry cannot afford to be an idle spectator in this moral contest. For I believe our destinies as a people, as a nation, as an institution, are all involved in the final result. We cannot be neutral or negative. We must rise to the true dignity of our calling, purge our Lodges, and become an educator instead of a mere rehearser of rituals."

We copy four of the eleven decisions presented by the Grand Master:

6. That a candidate must believe in God, and in the immortality of his own soul. But we have nothing to do with speculative opinions of any one as to what becomes of the souls of the wicked. Let the wicked pass; we will not receive them.

7. That to refuse to obey a regular summons to sit up with a sick brother, without a sufficient excuse, is a Masonic offence, and subjects the offender to discipline, on charges.

8. A subordinate Lodge is bound to receive the official visits of a Grand officer, whether it would admit such officer as a private Mason or not. Fealty to the Grand Lodge requires this.

9. That the widow and orphans of a Master Mason might forfeit their Masonic rights by their own misconduct.

Bro. Du Val, chairman of the Committee on the Masonic History, presented a very interesting report. From it we learn that the first lodge was established at the "Post of Arkansas," in 1819, under the authority of the Grand Lodge of Kentucky.

The Grand Lodge was organized November 21, 1838; three chartered and one U. D. participating.

Day by day, month by month, year by year, came the increase, and to-day the record exhibits the gratifying, the proud fact, that the Grand Lodge of Arkansas has jurisdiction over 252 Chartered Lodges, and 34 Lodges Under Dispensation, and a membership of 9,831.

A report on Foreign Correspondence, covering one hundred and twenty-nine pages of the proceedings, was presented by Bro. Geo. E. Dodge, in which the proceedings of forty-six Grand Lodges are noticed. We cannot pay Bro. Dodge a higher compliment than the enunciation of the fact, that we read all of it.

Under the head of Iowa, we notice the following criticism:

Perhaps it is none of our business, but we can't help thinking that the comfort of reading such a good report as that of Iowa, would be greatly enhanced by the omission of those unsightly rectangular parallelograms which have usurped the place of the plain English word 'lodge.' If that word belonged to the esoteric portion of masonry, we admit it would be a first rate hieroglyphic with which to puzzle the profane. Indeed, as a Masonic 'ear-mark,' and as a substitute for a written word in hasty writing, it may be properly tolerated. In fact, we can meet it with composure when it comes upon us by the dozen or score, but when we stumble over it twice or thrice, in many consecutive lines, and a hundred times on a neatly printed page; nay, when a million (more or less) of these vacant little oblongs present themselves in a single volume, the *sameness* of the thing borders a little on the *monotonous*.

* * * * *

Perhaps, after all, the whole thing is a matter of taste, and we are only emboldened to criticism from the fact that our sister Iowa's manner of spelling 'Lodge' is not followed, save in one other jurisdiction, and if it is essential to their happiness to go in the old way, we apologize for saying anything on the subject.

The "one other jurisdiction" alluded to is Minnesota. We wanted to call attention to this matter heretofore, but had a belief that it would have been useless. We hope our new Grand Secretary will take Bro. Dodge's hint.

Under the head of Minnesota, he quotes from P.: G.: M.: Nash's address, "case of O. A. Hadley." There were points in that case that were not presented in the address. This we regret, inasmuch as Bro. Dodge quotes it. Our Grand Lodge was somewhat severely criticized at the time by some of the Foreign Correspondent committees. We held then, and do still, that the action had was too hasty. Masonic bodies should never act upon impulses, or the *ex parte* statements of a single individual, no matter what newspapers may have said.

Let it be recorded—the name of the Grand Secretary of Arkansas is BLOCHER. Mister Printer, don't make a mistake. Print it "Blocher," not "Bolcher," as you did last time, and get us into a scrape again. Bro. Dodge insists upon having it spelled right, and he is correct. It is very annoying to have your name mis-spelled, but that isn't as bad as *no* name at all. You will find *our* name *this time*, Bro. Dodge.

The reporter misunderstood our position. The "mistake" in our opinion was not in directing the D.: G.: M.: to preside, but "in remanding the case back to the subordinate Lodge for a new trial." The Grand Lodge itself should have acted.

Thank you, Bro. Dodge, for your compliment, but on that "wing

clipping" question, the chances are largely that they will be not "clipped," but *cut entirely off, including the head.*

We believe this is Bro. Dodge's first appearance in the "Mutual Admiration Society," but he walks right in without knocking, and takes a front seat.

M. W. E. R. DuVal was elected Grand Master, and

R. W. L. E. Barber re-elected Grand Secretary.

BRITISH COLUMBIA.

The second Annual Communication of the Grand Lodge of British Columbia was held at Victoria, December 7th, 1872.

The address of the Grand Master is mainly devoted to his official acts and recommendations looking to a more perfect organization of the Grand Lodge.

All the lodges—nine in number—in the Province are now united under the authority of the Grand Lodge.

From the report of the Grand Treasurer, we learn that "Masonry has had an existence in British Columbia for fifteen years, and for five years past there has been a Provincial Grand Lodge."

Several plans for the creation of a "Benevolent Fund" were proposed, and referred to the next Annual Communication.

As a testimonial of their appreciation of the services of the Grand Secretary, "performed gratuitously," he was presented with "a handsome gold chronometer watch."

Several amendments were proposed to the constitution. Among them we quote:

Bro. Plummer stated, in explanation to the number of his objections the point that one black ball should reject a candidate, which in his opinion he deemed very arbitrary, but he would be quite willing to leave the matter in the hands of the Grand Lodge; if so desired.

To those of our brethren who are not aware of the fact that the constitutions of the European Grand Lodges do not require unanimity in the election of candidates, the foregoing would appear to be a strange procedure.

The custom among the American Lodges, of requiring unanimity, has been so long in use that it has become as it were a "Landmark." Altho' at times it may apparently work a hardship, yet all experience in this country has proved it to be one of the safeguards of the institution, and that every departure from it—that is in every case where means have been taken to get around

a black ball, by watching opportunities, &c., has resulted in furnishing evidence that such course was unwise.

We advise our brethren way out yonder to stick to unanimity.

M.: W.: Israel W. Powell was re-elected Grand Master, and

"V.: W.:" H. F. Heisterman re-appointed Grand Secretary.

CONNECTICUT.

The Eighty-fifth Annual Communication of the Grand Lodge of Connecticut, was held at New Haven, May 14th, 1873.

One hundred and seven lodges represented.

One hundred and fourteen on the roll.

Three dispensations for new lodges were issued during the year.

Every year we are called upon to record the decease of one or more of those old Masonic worthies whose friendship we have enjoyed for twenty or thirty years. The Grand Master of Connecticut notices the death of three Past Grand Masters—Bros. William Storer, R. I. Ingersoll and John C. Blackman. Each of them has left his impress in the Masonic history of Connecticut—the two former were men marked for their zeal and fidelity, during the dark days of anti-masonry. And, as the Grand Master very justly says, "their example is well worthy of the imitation by all good and true Masens."

From the twenty-five decisions reported by the Grand Master. we select:

1. That each Lodge is the sole judge of the fitness of its own material, subject to the landmarks as to qualifications, and the Grand Master will not interfere upon the application of other than a member of such lodge.

3. That the Masonic residence is the same as the legal residence of a candidate. That the exception, as to necessity of residence, in favor of sailors and soldiers, is not meant to apply to a case where the soldier is permanently located, so as to permit him to apply to any Lodge and receive the degrees. He can only apply to the Lodge where he is thus located.

7. The Grand Secretary cannot officially certify to anything not a matter of record in the Archives of the Grand Lodge. He cannot thus certify of his personal or private knowledge. Hence he cannot give an official certificate that a woman is the widow of a Mason.

8. That a Mason in good standing and clear of all dues, whose withdrawal will not materially affect the Lodge, is entitled to a dimit, and can enforce his right through the Grand Lodge.

9. That a candidate, whose business is of such a nature that he cannot remain in any place a sufficient period to gain a residence, falls within the principle applicable to sailors and soldiers, and may be received at any place where he may be temporarily located.

10. That before dispensation issue, authorizing the installation of a Master elect, not a Past Warden, good cause must be shown.

11. Color is not one of the qualifications of a candidate, and each member of a Lodge has the right, and it is his duty, to vote upon every candi-

date of whatever color as in his conscience he may decide, to be for the interest of his Lodge and of the fraternity.

12. In case a candidate makes a willfully false statement in his application, or for the purpose of gaining admission into a Lodge, charges should be preferred, and he should be punished.

13. It is courteous to prefer charges in the Lodge of which the offender is a member, but not necessary. Every Mason can be punished for offences committed within the territorial jurisdiction of a Lodge, whether he be a member of that Lodge or not, provided he be served with the summons within such jurisdiction.

17. That the candidate should not be rejected because he is a Roman Catholic. He should be informed that the policy of his church is hostile to Masonry, and that he would not be permitted to divulge Masonic secrets in confessional, and if he then promises allegiance to our Institution, there are no grounds for his rejection.

20. That the prerogatives of the Master are personal, and cannot be delegated. A brother filling an office *pro tem.*, is clothed, for the time being, with the prerogatives of that office.

22. That every Mason and Lodge are bound to afford temporary relief to a sick or distressed brother and has no legal claim for remuneration. Permanent relief is, however, the duty of the Lodge of which the beneficiary is a member. A Lodge should relieve the temporary necessities of a strange brother, and at once notify the Lodge of which he is a member, but cannot legally claim to recover moneys expended for permanent relief, without notice to such Lodge. Masonic relief is restricted to necessities, not luxuries.

23. That the limit of obedience to a summons is the power of the brother to comply with it, without injury to himself, or to others to whom he owes a prior duty. Prior not in point of time, but in the character of that duty.

In all of which we concur.

The system of requiring dues has been but recently introduced in Connecticut, and the Grand Master says "that it is now generally adopted, and is received with increasing favor and beneficial results."

He also says :

The punishment of those who, being able, refuse to pay their dues, is striking from the Roll upon due notice. This does not affect the Masonic status of the delinquent brother. It severs his membership in the Lodge, and makes him a non-affiliate. Such punishment is just, for if a brother refuses to contribute towards the maintenance of his Lodge, he ought not to complain that the members of his Lodge place the same value upon his membership as he does himself, and deprive him of that which he does not esteem. If we are not greatly mistaken, within a very few years this system will be universally adopted, with the highest success.

The Grand Master recommended, and the Grand Lodge took the initiatory proceedings for the establishment of a "Masonic Home," and asylum for the support of "indigent and decayed brethren and widows," and "maintenance and education of the orphans of our deceased brethren."

We commend the following extract from the eminently practical address of Grand Master Lockwood, to the brethren of this jurisdiction:

One danger of the hour, however, is *experimental* legislation. Empirical

schemes, designed with the best of motives for the advancement of the interests of the craft, but, alas! how often delusive and resulting in discord and confusion. The homely maxim, "let well enough alone," should be inscribed upon our portals, and we should never leave an ancient, well-beaten road, to the object of our desire, to venture upon some newly discovered by-path, even though a saving of distance may be promised.

Bro. J. K. Wheeler presented a report on Foreign Correspondence, covering eighty-four pages; reviewing the proceedings of thirty-nine Grand Lodges, including those of Minnesota.

Last year we commented somewhat on the action of the Grand Lodge of Delaware in forbidding Masonic intercourse with Alpha Lodge, No. 116, New Jersey.

We copy from the report of Bro. Wheeler on the same subject, as endorsing our position:

We cannot see why Alpha Lodge, No. 116, of New Jersey, is not as much entitled to recognition as any other Lodge in their jurisdiction, and we opine, that Grand Lodge legislation upon this subject is uncalled for. So long as the Grand Lodge of Delaware recognizes the Grand Lodge of New Jersey, as a regular Grand Lodge, she is in duty bound to recognize the Lodges within her territorial jurisdiction, disregarding all prejudice of sect, or politics. Members of Lodges have certain rights, and among them is the right of objection to the admission of any visitor, when his admission would disturb the peace and harmony of the Lodge. This right is in itself sufficient to settle the question, so far as the admission of any member of Alpha Lodge, to any Lodge in Delaware, or any other Lodge, is concerned, the same as it would if applied to any other Mason hailing from the jurisdiction, either white or black. We think this question of color is engaging the attention of too many Grand Lodges, and that any legislation in reference to it is entirely uncalled for. The only test of worthiness should be, that the candidate is a man, free born, of good reputation, well recommended, of sound mind and body, and that he pass the ordeal of a clear ballot. If he does this, and receives the degrees in a regular Lodge, he is entitled to recognition the world over, and can only be justly debarred admission to any Lodge, except from just cause.

Quoting the following decisions made by G. . M. . Doyle, of Rhode Island:

5th. That a Lodge having made a Mason of a man without a thumb upon his right hand, must not proceed further in bestowing Masonic light upon him.

Bro. Wheeler comments thusly:

The fifth decision does not agree exactly with one made by him in 1868, when he decided that a man who had lost one foot which had been replaced by a wooden one, could be made a Mason. Perhaps the decision in this case was based upon the fact, that a wooden one had been substituted, and the brother in the latter case made a great mistake, that he did not procure a wooden thumb, as the precedent had been established that wooden limbs would answer in place of the original. At all events we concur in the latter decision.

It is not our "pitch in," but we submit that there is a difference between the use of the *foot* and the *thumb*.

We had marked several other passages in this report for quotation, but as we must stop somewhere, we do it right here.

M. . W. . Luke A. Lockwood, Grand Master, and

R. . W. . J. K. Wheeler, Grand Secretary, were each re-elected.

CALIFORNIA.

The Twenty-third Annual Communication of the Grand Lodge of California was held in San Francisco, October 8th, 1872.

One hundred and forty-nine lodges represented.

Two hundred and seventeen on the roll.

Four dispensations for new lodges were issued during the year.

It is a "huge job," and we feel rather diffident about "tackling" the *book*—containing the proceedings of the Grand Lodge of California, four hundred and twenty-six pages, in *small* type, nearly solid matter. Grand Master's address, seventeen pages; Foreign Correspondence report, one hundred and twenty-five pages; reports of Jurisprudence and other committees; address of Grand Orator, &c. Each of which contains interesting, important and instructive reading matter.

In making selections, we must "go it blind," and trust to the chances.

The address of the Grand Master is an eloquent production, the whole of it worth reproduction. We pray every brother to read and ponder well upon the following extract :

But above all, a personal fidelity, absolutely incorruptible, should be the characteristic of every Mason; and none should gain admission to your temples who are not so organized and tempered that, whatever emergency may arise and whatever temptation may assail them, there shall be no sacrifice of one jot or tittle of the faith they have plighted at your altars. There can be no divided fealty or devotion among us. I am one of those who demand of my Masonic brethren exactly what I propose to give to them in return,—a loyalty to my vows which no earthly influences can shatter or impair. I demand that the moral standard of the ancient brotherhood shall be steadily advanced—raised higher and higher, and yet higher—until the golden period shall come again, when the simple name of Freemason shall be a guarantee of manhood, faithfulness and integrity. Let us not be content with any half-way excellence. The genius of our Order demands all the perfection attainable, and in these respects, at least, humanity is capable of absolute perfection.

No man is so constituted that he cannot be true and faithful, and he who, possessing the faculty, will not exercise it, is unworthy material, to be cast out without compassion or delay. Let me admonish you again to look more to quality and less to quantity; and not to forget that in the character, not in the number, of your brethren, is to be found the strength, the influence, and the capacity of the brotherhood. I submit to you, in illustration of this view, the simple proposition that it would be better—infinitely better, that there should be but one hundred Masons in this vast commonwealth, and each one of that hundred feel that he could repose in serene and perfect confidence on the fidelity and truth of the other ninety-nine, than that there should be an hundred thousand, with the distrustful feeling that ten of them, in the hour of trial, might prove false. Let us know where we stand as Masons, and whether the solemn vows which we have uttered are to govern our actions, or whether they are hollow mockeries, imposing no higher duties than those we owed before they were uttered. Let us ascertain whether Masonry is a living reality, demanding

some sacrifice as the occasion for it may arise, or a delusion and a sham—a child's rattle to be toyed with at pleasure, and cast aside whenever a selfish interest may lead us away from the observance of its obligations.

I do not propose to be thus cheated and deluded. I am in earnest in my own devotion to its sublime teachings and principles. If there is one thing in our poor human natures which more than all others tends to redeem us—if there is one thing which makes me feel like bowing down to thank Almighty God for the poor gift of human life, it is this sense and capacity for fidelity to individuals with which He has endowed us. It is the strongest similitude of the divine, and I shall have strangely miscalculated, if, in the final summing up, the practice of this virtue is not suffered to cover a multitude of sins. I repeat, it is peculiarly the province and mission of your fraternity to cultivate that virtue; nay, Freemasonry demands it, and you cease to be a Mason when you cease to practice it. And as it is the crowning glory of human character, so the vice which stands opposed to it, treachery—infidelity—betrayal of the confidence and trust you have invited and received—is the basest and most odious, the most universally detested and despised of all human depravities. Treachery, moreover, is never a solitary invader. It brings in its train an army of lesser evils, as if to conceal its own enormity by surrounding itself with gradations of infamy. As treason is the highest crime known to the law of the land, so in the moral and social world infidelity is the basest, the vilest of all vices. The one is the jewel which should always glitter resplendent in the Mason's crown—the other the hateful word which should find no place in his vocabulary. Next to that of husband and wife—parent and child—no merely human relation is so sacred as that of the Masonic brotherhood. To be false in any of these connections is to sin against ourselves and descend to the lowest depths of shame and degradation. Yet, we must make the humiliating confession that Masons are sometimes false to one another, and that betrayals of confidence and trust among those who sustain that relation have been of far too frequent occurrence.

During the year the corner stone of twelve buildings were laid with Masonic ceremonies. The Grand Master refused permission to Naval Lodge, No. 87, "to appear and participate as a lodge in the ceremonies of dedicating" a new hall by a lodge I. O. O. F., as not "being Masonic labor."

He decided that the loss of an eye was not a disqualification in a candidate, but says, "I confess that I should not regret to see you overrule this decision."

The Grand Lodge did so, and decided that the loss of an eye disqualifies, upon the proposition that it would be opening of the door.

He notices several instances which he regards as a mis-appropriation of lodge funds:

To pay carriage hire in transporting the brethren and families to a place of entertainment;

A Lodge had been for a long time paying a nurse for waiting on a sick brother, who was himself possessed of abundant wealth;

In another case a Lodge had donated something over two hundred dollars, the bulk of its available funds, to aid the organization of a concern known as the I. O. A. R. What these formidable letters signify I have not yet inquired. But I understand that they relate to one of the various orders of so-called side degrees of Masonry. This I. O. A. R., whatever

it is, may be a worthy and enjoyable association. I do not propose to criticize it, for I know nothing of it. But the appropriation of the funds of a Lodge to such a purpose was in my judgment so utterly wrong, that my first impulse was to call for the charter of the Lodge. But, as the evil was already done, and as your Communication was near at hand when I received the first authentic information, I thought it best to content myself with simply reporting the matter for your consideration;

In another case a Lodge, ill supplied with the implements and appurtenances for doing its work, and excusing its set of battered tin jewels on the ground of poverty, had borrowed one hundred dollars for the purpose, as entered on its minutes, of giving a "sumptuous collation" to the newly-installed officers;

In several other cases Lodges have expended very considerable sums in the burial of brethren who died under suspension, leaving abundant means for the support of those dependent upon them.

Not by way of contrast with the foregoing, but as illustrative of the evils growing out of the *new fashioned idea of suspension* for the non-payment of dues, we quote from the address:

One of those cases of hardship which occasionally arise under our law has within the last week been brought to my attention. It has excited so much of my sympathy that I can not refrain from reporting it for your consideration, that you may inquire whether any safe and practicable remedy can be devised for like cases hereafter. A worthy and estimable member of one of our city Lodges was spending the season in a remote part of the State. There he received the usual notice from the Secretary of his Lodge that his dues were delinquent, and that unless payment was made his suspension would follow at the next stated meeting. He immediately wrote to a relative in the city, requesting him to pay his dues, but omitted to name the Lodge to which they were to be paid. The party was ready to pay as requested, but was obliged to write to the brother to ascertain where payment was to be made. Pending the delay thus occasioned the stated meeting occurred, the brother was declared suspended, and, before he could be reinstated, died. The widow and children begged for a Masonic burial; and I can not express to you the shame, the bitterness and regret with which I was obliged to say that I could not undo the ban of suspension—that the law was inexorable—and that the last rites of the fraternity must be denied him. If ever I have chafed under the restrictions of the law and been savagely tempted to depart from and override its plain provisions, it was when the piteous appeal of this poor woman and her fatherless children came to me, imploring that the penalty of a neglect, which was no fault of his, might not follow their dead idol to and beyond the grave. Nor does the evil stop here. How many years may he have served the Masonic fraternity with his time, his labor, and his means—how much of zeal and devotion may he have manifested, and what sacrifices may he have made—with what faith and trust may he have anticipated the paternal care and kind solicitude of the fraternity to his surviving family when death should have taken him away! Yet the trick of an accident has destroyed all, and the widow and orphan are as homeless to-day as if the husband and father had never passed the portals of the temple.

The Masonic Board of Relief of San Francisco presented a report; from it we learn that in the seventeen years in which it has been in existence, there has been expended to brethren, widows and orphans of California, \$28,154.14; to brethren, widows and orphans of other jurisdictions, \$67,223.52.

Bro W. H. Hill again presented one of *his* reports. The pro-

ceedings of forty-seven Grand Lodges are ably and critically reviewed, Minnesota included.

Under the head of Alabama we find :

It is a part of the great unwritten law of common sense, as well as of Masonry, that when a man, and especially a brother, has been endowed with certain rights, as is undisputably the case with the Entered Apprentice and Fellow Craft, he can not be deprived thereof by the mere *ipse dixit* of another. If unworthy to go on, let that fact be made known in the proper way, and justice be done the Lodge and the brother fearlessly. But no assassination from behind masked batteries.

Again, under the head of District of Columbia, he says :

In *this* jurisdiction, we take the ground that an Entered Apprentice and Fellow Craft are not to be treated in the same light as profanes ; that in taking Masonic obligations, and entering the ground floor or middle court of the temple, they have Masonic rights which cannot be taken away by the mere *ipse dixit* of a caviling brother. A naked objection cannot stop the progress of our neophytes. Cause for that objection must be shown and the validity of the same be determined by the *Lodge* and not by the objecting brother. We ask for more light. Do our District brethren place the Entered Apprentice and Fellow Craft on the same level with the outsiders ? If so, is it right, just, or Masonic ?

We have advocated the same proposition for over twenty years, and have been occasionally rapped over the knuckles. We claim that balloting on each degree separately is new, is an innovation on the old custom and usages of Lodges. One good brother a year or two since, in commenting on our position, said it was not true, and had the — to say that “ no one knew the fact better than Bro. Pierson,” which we accepted as a “ left-handed compliment.”

Under the head of Illinois we find :

Among the proceedings of the Grand Lodge, we notice the following, which we give as an item of interest. Though belonging to the clerical fraternity ourselves, we have never claimed or asked exemption from dues, though, by courtesy, our initiation fees were remitted. We are always sorry for the reputation of the cloth when such questions are raised in Lodges and thus require official adjudication. * * * *

I most respectfully beg to submit the following for your decision : In the By-laws of the subordinate Lodges there is a section which requires each member to pay a certain sum as yearly dues. Of those members there are ministers who are in arrears for dues for a number of years. They are notified by the Secretary that their dues must be paid, they fail to comply with said notice, charges are then preferred for non-payment of dues. A copy of the charges accompanying the notice to appear at a certain time for trial, the accused appears and acknowledges the correctness of the Secretary's books, and that he has never paid any dues, but claims that ministers are exempt from dues in accordance with Ancient Masonic Law or usage. He does not come to ask charity of the Lodge or the remittance of his dues, but is going to test the matter on Masonic principles, as set forth in the document which accompanied the report of the Committee. * * * *

Now is there such a law in existence, or has there ever been, which exempts ministers from the payment of dues : if not, is the decision of the Lodge valid in this case ?

Answer by the Committee on Masonic Jurisprudence :

Rev. S. T. Allen, a member of Jerusalem Temple Lodge No. 90, claimed exemption for non-payment of dues upon the ground that by usage, and practically in law, clergymen are exempt from the payment of dues. Your Committee are of the opinion that the usage is a mere matter of comity, in no sense binding, and that no clergyman can claim exemption from the payment of dues, unless by authority of express law.

We are with the Illinois Committee. A few years since a minister applied to us to assist him in obtaining the Templars Orders *without fee*, claiming them as a *right* by virtue of his ministerial character, and also because he had received the degrees in the other bodies without fee; for deciding just as the Illinois Committee has done, we were denounced all over the State and out of it, and even up to this time it is used against us by our *pseudo friends*. Illustrative of the desirableness of position, where such are the results of a conscientious discharge of duty, if *corns are stepped on*.

Under the head of Michigan we find :

The Grand Master is in favor of a great reduction in the dues of Lodges, if not of their abrogation altogether. He recommends the system adopted by one of the new Lodges in Detroit, which, with the comments, we give as an item worthy of perusal and consideration :

The question that presents itself is this: Can there be a plan devised by which this onerous burthen, often so unhappy in its results, can be avoided? I think a solution of the whole difficulty can be found in the plan adopted by Kilwinning Lodge, U. D., of Detroit. In this Lodge no dues are exacted. Their fees for conferring the degrees are forty dollars. Ten dollars of this sum is set aside for a fund for permanent investment, which at ten per cent. produces one dollar annually as interest. This interest is used in paying the contingent expenses.

I recommend the subordinate Lodges in this jurisdiction to adopt a by-law. 1st. That any member who is clear of the books shall be, on paying to the Lodge the sum of ten dollars, forever thereafter exempt from paying dues to the Lodge. 2d. That where the fees charged for degrees are fixed at twenty-one dollars, they be changed to thirty-one dollars, and that on receiving the third degree a certificate be given each brother, to the effect that he having paid to the Lodge ten dollars, is forever exempt from the payment of dues.

Some Lodges may find that this plan will work well, and it is certainly a very simple one, but we question very much whether it would do as a general rule. Something was said in our own Grand Lodge last year about the unmasonic character of requiring the payment of dues in Lodges—that it was a departure from Ancient Landmarks and usages, and did away with true Masonic charity. This, as we were told by some old Masons, was done in former times by Masons putting their hands in their pockets and relieving the wants of all distressed brothers, whether members of their Lodge or not. We listened with pleasure to these arguments and admired the principle, and from our own hearts could wish that *all* Masons would act upon that idea, and so would they were we now in the midst of that Millennial Glory where man shall be freed from the imperfections of common life, and do good unto all for the glory of God. But, as this poor world is now, we can not shut our eyes to the fact, that men (even though Masons) do not live up to their professions or duty, and too often throw upon more willing brothers the burdens which all should share. Our own experience and observations are, that when we

wish to raise money for a suffering brother or his family, even in a large city, where there are hundreds of Masons, we can almost count upon our ten fingers those brethren upon whom it is safe to rely. "Man," said the witty Sidney Smith, "is naturally a charitable and benevolent being," and he proved it thus: "A. never sees B. in trouble, but what *he wishes C. to relieve him!*" We fear that it is so occasionally with Masons, and are therefore of the opinion that the system of compulsory dues has still some merit, for it compels A. as well as C. to do something in the line of his duty. We sincerely *hope* the good time of the Millennium is not far off, but we do not as yet perceive sufficient evidence of its proximity to base legislation, Masonic or otherwise, upon such a contingency.

Under the head of Minnesota, he says:

We think that there are some *wags* in the Grand Lodge of Minnesota; at least we are disposed to put that charitable construction upon what would otherwise appear to us to be extraordinary proceedings. 1. So much of the Grand Master's Address (we quote *verbatim*) "as relates to the progressive age in which we live—the cloister—the convent—the gray sepulchre of the buried alive and the disappearance of monkish theology—ritualistic bigotry, and besetting and enslaving priestcraft—together with the matters presented by the two hundred and thirty brothers to the Grand Lodge of Massachusetts, and the report of the select committee to which the same was referred," was referred to a select committee of three, Bro. A. Goodrich being chairman. 2. "Bro. A. Goodrich," (we again quote) "was invited to continue the reading of his report on that part of the Grand Master's Address referred to his committee," when, on motion, "Bro. Goodrich had leave to withdraw his report." 3. This resolution was then offered and adopted by a vote of ayes 61, nays 21: "*Resolved*, That the thanks of this M. W. Grand Lodge are hereby most cordially tendered to Past Deputy Grand Master Aaron Goodrich for his most erudite and exhaustive report on the matters entrusted to the committee of which he is chairman."

One other motion—to strike all these records from the proceedings—would, in our opinion, have been far more appropriate than such a resolution and vote.

We recognize the appropriateness of the criticism, upon the *record*, but it is not all there. The report in question was a very able document, exhibiting a vast amount of research and contained much information obtained by the writer in his personal investigations in London, Berlin, etc., and yet there were conclusions, etc., in it, which it was not considered advisable to present to the world under the sanction of the Grand Lodge, without other comments. "Truth is not to be spoken at all times." The record as made up did injustice to Bro. Goodrich. It was upon his personal appeal to the brethren that he "had leave to withdraw his report."

With reference to the other criticism we simply say that in your own Grand Lodge Bro. Hill—judging from the proceedings, you had a member who was disposed to "pitch in" to matters that he did not understand, with a disposition to give one of your old and valued officers trouble—it is barely possible that there may be in other jurisdictions members his equal in audacity, discourtesy and stupidity.

Under the head of Nevada, we find :

On the subject of *maimed* applicants for the privileges of Masonry, the Grand Master utters no uncertain sound. He says : "The candidate must be as a man ought to be ; he must have absolutely whole limbs, *which includes every joint of every finger and toe* ; he must have his eyesight, and his senses of hearing unimpaired ; he must be without maim or marked defect. Nor will artificial member or appliances stand in place of the lost or maimed member or organ."

Very explicit that, good brother ; but is it not going a little too far, especially in relation to the qualification which we have indicated by italics ? We think so, most decidedly. We have not yet forgotten that Iowa case, where, when an E. A. had lost the middle finger of his right hand by a gunshot, the Grand Master refused him advancement. But nearly every other Grand Master differed from him, and in Ohio the same brother is now one of the most active and zealous Chapter Masons we know of. Was any landmark violated ? We fail to see it. If Grand Master Robinson will strike out, or essentially modify, that italicized paragraph, we shall find no fault with his proposition.

Under the head of New Jersey the following incident is quoted :

A venerable and highly esteemed brother, a member of the Grand Lodge of New Jersey, was once the United States Consul at one of the Islands of the West Indies. While there he connected himself with the Masonic Lodge located at the place of his residence, and eventually became its Master. While presiding one evening, a visitor, hailing from a Lodge in an adjoining island, prayed admission. No one being able to vouch for him, the usual committee was appointed, who, having retired, immediately returned and reported that the visitor was a black man. The Master replied that he had not charged the committee with the duty of ascertaining the *color* of the visitor, but whether he was a regular Master Mason, and directed them to proceed with their duty. The committee presently reported that the visitor was a particularly bright and intelligent Mason, and regularly made, having received his degrees under the authority of the Grand Lodge of England. No objection being made, he was admitted, and before the Lodge closed, addressed the brethren by invitation.

It afterwards turned out that the Masons of the Island where the visitor resided, and in which the blacks largely predominated, had been in the habit of assisting white Masons, officers and crews of vessels, in distress. Some malcontent had asserted that, although white men in distress were willing to receive charity, yet that the blacks would not be recognized by their white neighbors. The visiting brother, being high in authority, had been specially deputed to visit the island where the consul resided, and test the truth of the assertion. The report which he was enabled to make, on his return, was a good exemplification of the universality of Masonry.

Under the head of Tennessee we find the following, from Bro. Blackie's report :

We find also in this report notices of the proceedings of Foreign Grand Bodies, and may avail ourselves of our brother's labor ere closing our own report, and will clip the annexed summary, at any rate :

MISCELLANEOUS.—Our report has developed considerably more than we intended. But we have yet to put on record a few items of intelligence which indicate the growth and healthy development of our Order in other countries.

The British Grand Lodges report the increase and firm establishment of the Order in their widely-spread colonies. In Australia it is doubling its numbers ; in South Africa, in the West Indies, and other remote regions, it is doing well and doing good.

In British Columbia there are nine Lodges, and one R. A. Chapter.

The aggregate number of Masons is 380. Most of these Lodges are under the Scottish jurisdiction, and the others hold of the Grand Lodge of England.

In Arabia and Persia, Mohammedan Freemasonry is said to be widely extended. In Persia it is estimated there are about 50,000 Mohammedan Freemasons, and in Arabia about 20,000.

In the East Indies, the Order is in a flourishing condition. The *Masonic Record of Western India*, which we have regularly received, tell us of new Lodges, Chapters, and Encampments constantly arising, of the healthy growth of the old ones, and the excellent character of both European and Hindoos who are admitted into their Temple.

There are now two working Lodges in the port of Nippon, Japan, one called Yokohama Lodge, No. 1002, English Register, and the other O'Tentosama Lodge, No. 1263. The membership of these two Lodges is about 300, with a good attendance at each meeting.

On the Sandwich Islands we find Lodges and Chapters in existence, and recent news from China speaks of Lodges and Chapters among the Celestials, hailing from American and English jurisdictions. New Zealand, South America, and the Isthmus of Panama, connect the one extreme of the Southern Pacific Ocean with the other by a grand Masonic chain.

Lodges or "Clubs" are springing up in many of the towns of Austria—several of these in Vienna itself, known as Humaditas. It is to be hoped that they will survive, and spread true light in that darkened land. The Grand Lodge of Hungary is a fixed fact, and its Lodges number among the brethren many of the first patriots of the nation.

In brief, we may almost certainly say, that only in Russia is Masonry unknown.

It will be remembered that some years since our Grand Lodge adopted resolutions deprecating the course of the Grand Orient of France, in recognizing a spurious body in New Orleans. Most of the Grand Lodges on this continent took more advanced positions than we did.

The Grand Orient *professes* a desire to have amicable relations with the American Grand Lodges restored, and has put forth quite a lengthy report of a committee, reviewing the question at issue from their standpoint.

The report was referred to the Committee on Jurisprudence of California, who made an elaborate and, we think, unanswerable report, sustaining the American doctrine of Grand Lodge Sovereignty.

We are surprised at the amount of—to use no more emphatic term—*ignorance* displayed by the author of the report to the Grand Orient, of the status of American Masons on the questions at issue.

We make, as we are all united on the question, but *one* issue and that is, "interference with the territorial rights of a Grand Lodge "

We copy two or three paragraphs from the French report :

"Wishing," said the Grand Master, "to give to the said Supreme Council some testimonial of our fraternal sympathy, and to encourage it, as much as may be within our power, in the humanitarian course upon

which it has entered by opening the portals of its temples to all men found worthy of initiation, *without distinction of nationality, of race, or of color*; and considering that, among the Masonic Powers of the globe, the Grand Orient of France was one of the first to become the advocate of this great act of justice, and that it has ever been forward to give encouragement and support to those Masonic Powers which have been inspired with the same sentiments and have been willing to follow in its footsteps, we have decreed, and do now decree," &c.

The publication of this decree has produced a great sensation among American Masons. The Supreme Council of Louisiana has been denounced as *irregular*. It is asserted that the Supreme Councils of the Ancient and Accepted Scottish Rite of Charleston and of Boston, alone had jurisdiction in the great Republic of the United States, by virtue of a charter granted by Frederic II., King of Prussia, in 1786. The Supreme Council of New Orleans is charged with having conferred the symbolic degrees and having thus encroached upon the rights of the Grand Lodge of Louisiana, which alone has the right, in that State, to control the first three degrees of Freemasonry.

At the bottom of all this the resolution to admit men of color, upon the same footing as whites, controlled every other consideration. That was a new fact which violently clashed with American prejudices. Although this grievance is not frankly stated in the official documents, and although some reports on correspondence, emanating from certain of the United States Grand Lodges, affirm that there is nothing legally to prevent the Lodges of the Union from receiving negroes, it is evident to all who have read the journals of New York and New Orleans, which have interested themselves in this matter, that the solemn proclamation by the Supreme Council of Louisiana, of the equality of whites and blacks before the altars of Freemasonry, was considered revolutionary and an outrage upon the traditions and landmarks of the Order.

There are at least two—mis-statements in the foregoing. 1st. The matter of initiations—"without distinction of nationality, of race, or of color;" and 2d "That the solemn proclamation" "of the equality of whites and blacks before the altars of Freemasonry, was considered revolutionary and an outrage upon the traditions and landmarks of the Order."

The Grand Orient, as at present constituted, is not a very old body, and notwithstanding it says, "that it was among the first to become the advocate of this great act of justice," we venture the assertion that colored men were recognized as Masons and admitted in Masonic bodies in the United States *before the present Grand Orient was organized*.

The brief of the matter is, a body was organized in New Orleans, styling itself the Supreme Council of the A. & A. S. R., of Louisiana. An insignificant body—no Grand Lodge would have noticed it, but notoriety was desired, hence they undertook to and did establish lodges of Master Masons. These of course were denounced by the Grand Lodge of Louisiana as clandestine, and every Grand Lodge on this continent sided with the Grand Lodge. The next movement was the declaration by these clandestine bodies

that they received all parties without reference to nationality, race or color, and that they stood alone in that respect. This was not true, *and they knew it*. On that issue an appeal was made to the Grand Orient, and it—as we said in a report to another body, made some years since, did, as it *always has done*, whenever a clandestine body has asked it, recognized them, thus giving them a status to perpetrate wrong, which they could not have had but for it.

We can only copy the conclusion of the California committee :

We grieve to part with old and honored friends, but prefer to lose friends rather than our own integrity. The Grand Lodge heartily reciprocates the desire expressed by the Grand Orient of France for the renewal of friendly relations, but that can be only upon such terms as would be consistent with its own integrity as a Grand Lodge. It renews its expression of its earnest hope that better and wiser counsels will direct the action of that Grand body, and cause it to recognize the rights of every Grand Lodge on this continent to govern the Craft within its own territorial limits in such wise as shall seem best adapted to promote the interests of Masonry, and to exercise exclusive, supreme, and perpetual control over the first three degrees of Masonry within those limits. Upon no other condition can this Grand Lodge desire to renew those relations.

We have always held that it was not in accordance with the theory of Masonry to suspend for non-payment of dues, and we have faith to believe that it will not be long before such practice will be abandoned. Grand Lodges that were a few years since most strenuous on the question, seeing its results in practice—note the instance reported by the Grand Master of California—are beginning to modify the effect of suspension ; making a difference between suspension for non-payment of dues and suspension for other causes.

We quote from the report of the Committee on Jurisprudence :

That section now reads: "For non-payment of his dues a member may be suspended from all the rights and privileges of Masonry, in the manner provided in Sec. 9, Art. III, Part III." Bro. Hill proposes to add: "But in case of the death of a member while thus suspended, if there be no other Masonic offence established against him, his Lodge may, in its discretion, bury him with the customary Masonic honors." As the law now stands, a Mason may be suspended for non-payment of his dues, but he ought not to be suspended unless there is culpable neglect on his part. If he be, for any good reason, unable to pay his dues, we take it that no Lodge would suspend him, but would rather remit his dues and give him such encouragement and help as his circumstances might require. The law, in saying that he may be suspended, implies that he ought not to be, unless, being able, he has refused or culpably neglected to pay. If he has been culpable in this respect, the law ordains that he may be suspended. In the matter of the suspension the Lodge can and ought in all cases to exercise its discretion with great care. It is true that Sec. 9, Art. III, Part III, directs that a member, more than six months in arrears for dues, *shall*, after notice, be suspended unless cause be shown why he ought not to be; but that does not mean that the party notified must in all cases himself show the cause, and that he must personally answer the notification and show that, by reason of his own sickness, or that of his family, or for

some other good reason, he is unable to pay. Except in large towns, every member of a Lodge knows every other, and knows his circumstances and condition in life; and in all cases the Master ought to know, and the Lodge ought to be informed, whether the party notified to show cause should be suspended or not; and if Master or Lodge, without knowledge or inquiry, allows a member to be suspended, the Master and every member of the Lodge participating in the action are culpable. The fair presumption is that the Lodge has in all cases exercised its discretion in the first instance with proper caution; and that, if any member should, through inadvertence be suspended who ought not to be, the Lodge would take the earliest opportunity to remedy the wrong it had suffered to be done, by remitting the dues or giving time for their payment, and thus restore the injured party to his standing.

We are aware that an opinion prevails to some extent among Masons that when a member of a Lodge has been once suspended for non-payment of dues, there is but one way for his restoration, and that by the payment of all arrearages. But that is clearly wrong. The Lodge may at any time remit his dues, and by that act restore the standing of the party as effectually as he could restore himself by payment. There can be no doubt that the Lodge can at any time make amends for a wrong or injustice inadvertently done.

Your committee think that Lodges should exercise their discretion towards the living; and that when they have allowed their members to remain under the ban of suspension so long as they lived, the time for their discretion has passed. Let them be more careful how they exercise their discretion towards the living, and there will be no occasion for it towards the dead.

Your committee recommend that the amendment be not adopted.

But the Grand Lodge *did* adopt the amendment—sympathy for the widow and orphan prevailed.

We are gratified to learn that Bro. L. C. Owens was restored to all the rights and privileges of the Craft.

Whew! here we have been skipping many matters of interest in this valuable pamphlet, and yet have divers sheets of manuscript, and yet have not noticed the oration, several reports, of various committees, all of which deserve attention. As we would not be invidious, we stop right here, with the announcement that the

M. W. L. E. Pratt, Grand Master, and

“V.” W. A. G. Abell, Grand Secretary, were each re-elected.

COLORADO.

The Twelfth Annual Communication of the Grand Lodge of Colorado was held in Central, September 24th, 1872.

Twelve lodges represented.

Twenty on the roll.

Three dispensations for new lodges were issued during the year.

A very brief address was presented—indeed we do not remember a lengthy one—by Grand Master Teller. We present an extract the sentiments of which we most heartily endorse, and commend to the brethren of this jurisdiction:

During the past year, the Worshipful Masters of various Lodges have complained of a lack of interest among the members in the work of the Lodges,—a want of that prompt attention heretofore shown by the brethren.

It is not difficult, in my opinion, to discover the cause of the loss of interest in the work of the Lodge. We have too much of it—too much labor and too little refreshment. In all sections of this jurisdiction we are losing sight of the fact that Masonry is a social institution, formed for the very purpose of bringing us together as a society of friends and brothers.

In most Lodges, the Worshipful Master takes the East at the appointed hour, calls his Lodge to Labor, and the entire evening is spent in the work of the Lodge. At a late hour the Lodge closes; the Worshipful Master comes down from the East, the Brothers pass a few words of friendly greeting, and one by one file out of the Lodge room, weary in body and mind, with a feeling that the time has not been well spent.

The Visiting Brethren have no time to get acquainted, and there is no cultivation of the social faculties, and the social character of the institution is ignored.

The only excuse for this is that we have no time. All our regulars and frequent specials are required to confer the degrees on candidates and attend to business of the Lodge. But, Brethren, it will be better for us to make fewer Masons, and attend strictly to the duties we owe to each other and the Lodge. We must remember that we have other duties than making Masons; that we owe something to those who are already Masons. Let us see to it, during the coming Masonic year, that we make our Lodge Rooms attractive to the Brethren, both members and visitors. Let us make it a home for the Brethren—a place where all Masons will find a hearty welcome. Let us occasionally throw open the doors of the Lodge Room, and have the mothers, wives, sisters and daughters of Masons to meet us in a social way, and thus cement the ties of Brotherly Love in a true Masonic way. We shall find the labor of the Lodge rest more lightly on us and we shall realize the truth we so often repeat, that "Masonry conciliates true friendship among those who might otherwise have remained at a perpetual distance."

When we go to visit a strange Lodge, our object is not exclusively—and we judge others by ourself—to witness the work for comparison; we want to get acquainted, and hence it is particularly pleasant to have a little spare time to exchange a clasping of hands and to hear words of welcome from brethren who introduce themselves. As ye would have the brethren do unto you in a strange place, so do ye unto the brethren.

Transactions are included in sixteen pages of the pamphlet before us, and are of local interest, except perhaps the following, which was adopted:

Resolved, That it is earnestly recommended by this Grand Lodge that all Masters of Lodges in this jurisdiction, require every Master Mason raised in his Lodge to stand an examination in open Lodge within three months from the date of his taking the degree; said examination to be upon the proficiency of said member.

Bro. Parmelee presented a very brief—brevity appears to be the rule out there towards sun down—report on Foreign Correspondence. The proceedings of forty-four Grand Lodges, including those of Minnesota, are noticed in forty-three pages.

All we have to say to Bro. Parmelee is, that the present Grand Secretary will not make a similar—*mistake*.

In a note, the Grand Secretary says, "For the first time. all the officers were re-elected."

M. W. H. M. Teller, Grand Master, and

R. W. Ed. C. Parmelee, Grand Secretary, were each re-elected.

CANADA.

The Seventeenth Annual Communication of the Grand Lodge of Canada was held at Hamilton, July 10th, 1872.

Two hundred and two Lodges were represented.

Two hundred and sixty on the roll.

Twenty-one dispensations for new Lodges were issued during the year.

One old Lodge was resuscitated, and two Lodges in Ontario working under the Grand Lodge of England and one under the Grand Lodge of Ireland, have surrendered their charters and affiliated with the Grand Lodge of Canada.

During the year "the foundation stones of seven public buildings were laid with Masonic ceremonies," viz.:

For two "Episcopal" and one "Methodist" church;

One Masonic Hall;

One Union School House and Masonic Hall;

One Public Hall; and

One Railway Station.

The address of the Grand Master contains no matter of particular interest for this jurisdiction, being mostly devoted to local matters.

In our last report we presented a resolution (see page 60, 1873) adopted by the Grand Lodge of Canada, looking to a settlement of the Quebec difficulty. In common with many of the other reporters we hoped a solution had been found; we regret now to say that the effort was fruitless.

Accompanying the address of the Grand Master is the report of the committee appointed in accordance with the resolution; or, as they term it, "Protocols' Masonic Conference." We quote as to the formation of the committee:

A meeting of joint committees—one named by the M. W. the Grand Master of the Grand Lodge of Quebec, the other by a meeting of representatives of Lodges of the Province of Quebec, under the jurisdiction of

the Grand Lodge of Canada—for the purpose of a conference, having in view the restoration of harmony in the fraternity within the Province of Quebec, was held this evening at the Masonic Hall, Place d'Armes.

Various propositions were made. We quote from the Foreign Correspondence report :

The committee met and acted harmoniously. Various proposals no doubt were made—as is the case in all such meetings—but finally the committee of the so-called Grand Lodge of Quebec, prepared a protocol including *all they asked or wanted*, and the Canada committee agreed to *every iota demanded*, each committee binding itself to recommend to their respective Grand Lodges the adoption of the protocol as so settled upon.

It is unnecessary to present the "protocol." The committee say:

The draft of resolutions, as agreed to by the joint committee appointed for the purpose of endeavoring to agree upon terms for a settlement of the difficulties in the Province of Quebec, having been submitted to the so-called Grand Lodge of Quebec, the same were rejected by that body.

Instead thereof, a series of resolutions were adopted, which—we must be permitted to say—we would not have accepted had we been parties in interest. It appears to us that if the object had been to stave off, or prevent a settlement, the Quebec resolutions were admirably calculated to serve the purpose.

We venture the assertion that but for foreign interference the matter would have long since been amicably arranged.

More anon, when we come to notice the report on Foreign Correspondence.

The reports from nineteen District Deputies exhibit the craft in a very healthy and flourishing condition in the jurisdiction.

The following was adopted :

Resolved, That the resolution passed at the last Annual Communication of the Grand Lodge, declaring that "no brother can be an ordinary member of more than one Lodge in the same city, town or village," be rescinded. (See page 666, p. p., 1871.)

Three thousand five hundred and seventy-five dollars (\$3,575) were appropriated "from the Fund of Benevolence" for assistance, principally to widows and orphans of deceased brethren. The names of the recipients are not paraded before the world, but simply "Widow D." "through Bro." Smith, naming the sum donated.

We present an extract from the report of the "Board of General Purposes," to whom had been referred the resolutions of the Grand Lodge of Louisiana, which we noticed in our report of last year :

While concurring with that Grand Lodge in the opinion that the establishment by the Grand Lodge of Hamburg and the Grand Orient of France, of subordinate Lodges within the jurisdiction of other independent Grand Lodges is both illegal and unmasonic, and should be resisted by all proper means, the Board cannot but protest most earnestly against

the assumption that there is any "*American*" as distinguished from "*Masonic doctrine*," which can be at all binding on this or any other independent Grand Lodge, and the attempt on the part of the Grand Lodge of Louisiana to coerce foreign Grand Lodges into a recognition of such "*American doctrines*" under the threat of an interruption of friendly relations and a breaking up of Masonic intercourse with such foreign Grand Lodges, is in the opinion of this Board a most unwarranted interference with the action of independent Grand Lodges, and one which they feel assured will be disapproved of even by their sister Grand Lodges in the United States.

We don't exactly see where the "*Masonic doctrine*" comes in. That a Grand Lodge has exclusive Masonic jurisdiction in a given territory, is an "*American doctrine*," because it originated in America, and is not recognized in other countries, and it is on that issue that we sustain the Grand Lodge of Canada on the Quebec question.

On Honorary membership the same "Board" reported :

The Board is of opinion with reference to certain questions submitted regarding honorary members that the election of a Brother as an honorary member, expressed at the time of election to be "*with full privileges of ordinary members*," confers all the rights and privileges of ordinary membership, including the right of voting, and that an honorary member so elected is not required to pay dues if afterwards elected to office.

The Report on Foreign Correspondence—comprising one hundred and thirteen pages, and reviewing the proceedings of thirty-three Grand Lodges, those of Minnesota not included—was again presented by Bro. Mitchell. Suffice to say, that it is as readable as all of his have been.

Under the head of Idaho, he says, commenting on the address of the Grand Master :

In his concluding remarks he strikes hard and justly on slander and intemperance, and on profanity we quote his own words: "Profanity is more an indecency than a vice; more a mark of bad breeding than of depravity. The idle use of sacred names does not add force to truth, nor emphasis to expression." We quite agree with the Grand Master that profanity is indecent and a mark of bad breeding, but that these are its paramount evils rather than being a "vice" and a "mark of depravity," is something we have never heard of in or from a Masonic Lodge before. The profane swearer, while he insults his fellow-men by his filthy talking, and thereby displays his bad breeding, does what is ten thousand times worse, he "sets his mouth against the heavens," insults the throne of the Eternal; blasphemes the thrice holy name of Him "in whom he lives, moves, and has his being," and sets open defiance to Him whose name alone is Jehovah; that incomprehensible name that Masons of old time were not permitted to utter. He further renounces the very first conditions on which he got admission into our Order, and tramples on the very first charge ever laid upon him, viz., "Trust in God," and "never mention His name but with that reverential awe due from a creature to his creator."

Under the head of Illinois, noticing the address of the Grand Master, he says relative to the Dispensatory power :

Whence comes this extraordinary power of dispensing with a fixed law to be vested in the Grand Master? A question to which we have never met with a satisfactory answer. We do not mean permissions for processions, laying corner stones, &c.; these are emergencies that cannot well be otherwise provided for, but when we have a constitution, by-laws, rules and regulations, confirmed and sealed by Grand Lodge, with a declaration that none of them can be rescinded or altered except by Grand Lodge, under certain rules and by certain majorities, we think the Grand Master, being at the head of the Executive, should of all men be bound to see those laws vindicated; but instead thereof he rides roughly over them as his fancy directs. We are told that the Masons had such powers long ago, that by usage they have become inherent—have become a landmark, &c. We think the “long ago” was when the craft had no law to guide them other than the Master’s order. If this is so, and if it would be a breach of a landmark to deprive the Master of those powers, our present Grand Lodge system is also a breach of a landmark. Why hold on to a landmark that is inapplicable to our present state of existence, or if we must, why the farce of legislating at all? Even if the plea of inherent right were correct as to the Grand Master, waen and how did the right become communicable to his deputies?

We have a high, very high appreciation of the *office* of Grand Master, and believe that the incumbent possesses, and should, powers, that are not enumerated in the written constitutions; powers dating back to “long ago;” powers growing out of the peculiar features of the constitution, and not because of the ignorance of printing or writing.

If the old laws were complied with, and Grand Masters were selected because of their *fitness, knowledge and experience*, there would be no cause of complaint as to the usurpation of powers. But when Grand Masters are selected as a compliment to a particular party, or because the position is *sought* after and *intrigued* for, it must be expected that powers will be claimed and exercised that were never even thought of by the fathers.

Under the head of Kansas, we find :

If a Bro. is desirous to keep back the applicant, the demanding of a ballot is easily managed. We hold that an E. A. is a brother Mason, that he entered and was received with the express intention of becoming a Master as soon as he acquired sufficient knowledge of his business,—if therefore he gives satisfactory evidence of his proficiency, he has an unquestionable right to be advanced unless for cause shown and with the privilege of answering—that he should be kept back by the caprice or malignity of an enemy is—in so far as we can see—tantamount to expelling a brother M. M. by ballot without charge, trial, or hearing, a course which no Lodge, or any other body, sacred or civil, has even tolerated, if we except perhaps the Spanish inquisition.

A doctrine which we have advocated for over a quarter of a century.

Under the head of Louisiana, he says :

We fear the day is not far distant when Louisiana will feel the fruits of her own bad example in at least *one case* that we know of, and she will do well to remember that *must* is a word not “muchly” liked on the American

continent. If she claims sovereignty in Louisiana, other Grand Lodges claim sovereignty in their jurisdictions as well. A fraternal request rather than a command has a chance of receiving fraternal consideration, each sovereign body, however, reserving to itself the right of determining what it shall pronounce *unmasonic*, or with whom it shall cease to hold fraternal intercourse. Sovereign independence would be a poor thing indeed, if Louisiana or any other Grand Lodge had the right of telling us what we must do. But Grand Master Todd farther says:

"I regret to state that the Grand Lodge of Canada has not yet decided whether she is for or against this Grand Lodge in its quarrel with the Grand Orient of France, although the new Grand Lodge of Quebec has come out boldly and decidedly in our favor, and declared non-intercourse with that offending body."

This, we humbly think, may be called "pretty cool." The Grand Lodge of Canada has held, now holds, and ever will hold, the principles of Grand Lodge sovereignty and non-interference with recognized jurisdiction, and is ready to defend these principles to the death, for, and in favor of all who have lent her a helping hand in her hour of need. But for Louisiana, after warring against us and against those very principles for a period of two long years, and having "capped the climax" by taking into her bosom the "offending body," and then asking our assistance to drive the invaders from her territory, is a very fine specimen of modest assurance. The coming "out boldly" of the (would be) Grand Lodge of Quebec is a poor boast, being only a piece of mere policy to curry favor, making a pretended sacrifice of something she does not possess, for the Grand Orient of France never recognized or had any intercourse with her, and in her present position we are pretty sure never will.

We present the foregoing, because it sustains the position taken in our last report on the same question.

The Quebec question is being discussed by most of the Committees on Foreign Correspondence. We propose to give but two or three extracts and leave the matter.

We hold: That any territory in which there is not a Grand Lodge, is masonically unoccupied territory; that in it, or over it, each and every Grand Lodge has concurrent jurisdiction.

That it is competent for three or more Lodges in such territory to organize a Grand Lodge without the consent of their parent body.

That when so regularly organized the Grand Lodge has exclusive and independent jurisdiction over such territory.

That such jurisdiction cannot be taken away, curtailed or divided by any power or authority, no matter what, without its consent.

If it can be, what becomes of your Grand Lodges? Whenever a few Lodges in a certain locality become dissatisfied, they may organize a new Grand Lodge! and so keep dividing until there will be a Grand Lodge for every three Lodges in the country.

Bro. Mitchell says:

As regards the formation of the Grand Lodge of Canada we would further notice that at the date of formation (1855) the two Provinces—Canada East and Canada West—had their geographical limits and political boundaries as distinctly marked; their laws, courts, schools, customs, municipal affairs and internal governments as distinct and separate, all as they ever were or are at the present day. The Masons of these two distinct and separate Provinces covenanted, contracted and agreed together to form the Grand Lodge of Canada, and did form it, and, as Bro. Drummond says (correctly this time, we think), it was expressly stipulated between the Grand Lodge of England and the Grand Lodge of Canada that Nova Scotia and New Brunswick should not come into the union with the other two Provinces. We would ask every brother who is unprejudiced and under the guidance of truth and soberness to tell us, how, why, or from whence the right or the power of any one of the contracting parties to *resil* without the consent of the other? No change has taken place of geographical limits or political boundaries—no new territory created—no change of sovereignty—no change of allegiance and no change of government, only that the state has been pleased to make a slight alteration in the mode of administering it; and which it may alter any day when it thinks proper. Surely Masonic covenants and contracts are as binding as those of other people. One American Grand Master, when speaking on the same subject last year, remarked—in substance—that the attempt of certain states to withdraw from the Union, without the consent of the others, *had deluged the country in blood.*

* * * * *

We solemnly, honestly and conscientiously hold that the course pursued by the Quebec brethren is one of unqualified rebellion and revolution without one complaint of oppression, a breach of covenant, and a prostitution of solemn vows and engagements.

* * * * *

The Grand Lodge of Canada made the fraternal advance, never asked one word of contrition, or one expression of humiliation, but agreed to the Protocol which her own (Quebec's) committee prepared, and became bound to recommend to the acceptance of their Grand Lodge. We can see nothing more that Canada can do, and if the Masonic harmony which has so long prevailed on the American continent is destroyed for ever, the blame lies at Quebec's door.

We quote a few paragraphs from Bro. Gouley's report, found in Bro. Mitchell's:

When a Grand Lodge is once established, and its jurisdictional limits once confirmed over the territory assigned it, it cannot be curtailed by any civil power, nor can its supremacy be infringed upon by other Grand Lodges, and its territory and power can only be altered by its own action in Grand Lodge assembled.

On this law we propose to defend the Grand Lodge of Canada against the usurpation of the schismatics of Quebec for all time to come, until the Grand Lodge of Canada shall, in regular form, set apart that territory and grant it to the now so-called Grand Lodge of Quebec.

The argument that a number of States have recognized Quebec does not weigh one feather with your committee: it amounts to just nothing. If the whole world recognizes an error, we will not endorse it on that account. We were once called upon to endorse a petition because the leading men of this city had done so; we refused because we knew the party was not worthy; we were condemned by his friends, and we replied: "We would not endorse him if the whole city of St. Louis did," and the same fellow is now serving out a term in the Penitentiary, and his endorsers have paid out thousands of dollars for their "sympathy." We do not propose to recommend to the Grand Lodge of Missouri a recognition of Quebec from either sympathy or because others have endorsed her; we

intend to stand upon solid principles, and are prepared to furnish the Grand Lodge any and all documents as evidence to show and prove that of all the gigantic violations of Grand Lodge sovereignty, and the crushing out of all Grand Lodge courtesies, amenities and international rights, this recognition of Quebec is the most flagrant of any that has occurred in any age.

* * * * *
 We appeal to every Grand Lodge of the world to stop for a moment; pause and reflect. There is an issue in all this that subjects Grand Lodges to the will of politics, legislatures and the mob. Are you willing to accept it? "No"—but you have done it. Are you willing to acknowledge a wrong and Masonically make it right? We await your reply.

M. W. W. M. Wilson was elected Grand Master, and

R. W. T. B. Harris re-elected Grand Secretary.

CANADA, 1873.

The Eighteenth Annual Communication was held at Montreal, July 9th, 1813.

The proceedings were received long after our notice of those of 1872 had been penned.

At this latter two hundred and seventeen lodges were represented.

Two hundred and eighty-five on the roll.

Fifteen dispensations for new lodges issued during the year.

The address of the Grand Master is confined to a detail of his official acts. He announces the suspension of intercourse with the Grand Lodges of Vermont and Louisiana, and the probabilities of similar action on the part of the Grand Lodge of Illinois.

Vermont took the initiative, because Canada refused to recognize the legitimacy of the Quebec body. We think our good brethren of Vermont will regret their action. Louisiana because Canada had received a representative from the Grand Orient of France. We quote resolutions of the Board of General Purposes, to whom the address of the Grand Master was referred:

4. The Board regrets to learn that the friendly relations of this Grand Lodge with the Grand Lodges of Vermont and Illinois have been interrupted in consequence of our exercising Masonic jurisdiction within what we conceive to be our own territory, but which they think is not. To be consistent, they should and probably will extend their "*Federal Constitution*," and suspend further relations with the Grand Lodges of Europe and with such of the Grand Lodges of the United States as agree with us upon the great question involved. However that may be, to paraphrase the remark of Uncle Toby to the fly, "the Masonic world is wide enough for them and us." The Board fully approves the action of the Grand Master in the premises.

5. The Board has also to regret the withdrawal of their representative by the Grand Lodge of Louisiana, and agrees with the M. W. Grand Master that it has arisen from a misapprehension of our action in relation to the Grand Orient of France. This Grand Lodge has never been influenced in its course by the opinions of other Grand Lodges on the difficulties which have arisen in the Province of Quebec, or by their recognition

or non-recognition of our seceding brethren there; it has only spoken when those opinions have resulted in action tending to coerce or control this Grand Lodge in a matter which, in so far as its course towards its seceding brethren is concerned, must be decided by this Grand Lodge alone.

If *coercion* is to take the place of argument, we suppose the next step will be to declare non-intercourse with such Grand Lodges as do not adopt their positions. The age is *progressive*.

For a few years back we have noticed a new matter introduced in the proceedings of Grand Lodges. We have not heretofore reported the matter, but as the instances are becoming more frequent we notice: That Lodges granting assistance to, or burying strange brethren, have applied to the Lodge with which they were affiliated to be reimbursed, and, on refusal, have appealed to the Grand Lodge. An instance: We will give the report of the Board of General Purposes:

1. That the late Bro. Northrup, formerly a member of Mississippi Lodge, being in the city of Denver, died there.

2. That the widow of the said Bro. Northrup applied for his burial with Masonic ceremonies to the W. M. of Denver Lodge.

3. That the said W. M. applied by telegraph to the W. M. of Mississippi Lodge, enquiring whether the said Bro. Northrup was in good standing.

4. That he received an answer to the effect that the said Bro. Northrup was in good standing.

5. That thereupon the said Denver Lodge caused Bro. Northrup to be buried with Masonic ceremonies, and sent the following bill to the W. M. of Mississippi Lodge:

For Smith & Doll's bill for coffin, hearse, etc.....	\$69 00
“ Denver City Band.....	50 00
“ Telegraphing to Almonte	6 55

\$125 65

6. That the W. M. of Mississippi Lodge, having given no authority to Denver Lodge to incur any such expense, did not pay the amount, and thereupon complaint was made to the Grand Secretary of such neglect, on the ground that all Masons in good standing are entitled to Masonic burial, and that therefore Denver Lodge acted only as the proxy of Mississippi Lodge. Be it, therefore,

Resolved, That while this Board recognizes this right of Masons in good standing to have the honors of Masonic burial in the event of their decease, it does not consider that any obligation rests upon Lodges to bear the expense of such funeral, except upon distinct resolution to that effect in cases of necessity; but that as Denver Lodge evidently acted under a different impression, and in a spirit of brotherly kindness, it be an instruction to the President to issue his order to the W. M. of Denver Lodge for the amount expended on the funeral of the said late Bro. Northrup.

We don't appreciate that part of the bill which claims \$50 for a "Band." The practice in this jurisdiction has been to notify the Lodge that thus and so has been expended for one of your members under such and such circumstances. If the money was returned—well; if not, we have never thought to complain to either Grand Lodge. Another instance marking "progress."

A Report on Foreign Correspondence, covering seventy-eight pages, in which are reviewed the proceedings of thirty-nine Grand Lodges, was presented by Bro. Robertson.

He copies that part of our Grand Master's address for 1872 relating to the plan of life membership, adopted by Mankato Lodge, as a substitute for annual dues, and says it "has our hearty approval."

Thank you, Bro. Robertson, for your flattering notice of our report for 1872, although "incomplete."

We desire to copy several matters from this report, but we have already quoted so liberally from the proceedings of 1872, that we must forbear.

M.: W.: W. M. Willson, Grand Master, and

R.: W.: T. B. Harris, Grand Secretary, were each re-elected.

DISTRICT OF COLUMBIA, 1872.

The Sixty-second Annual Communication of the Grand Lodge of the District of Columbia was held at Washington, Nov. 13th. 1872.

Nineteen Lodges represented.

Twenty-three on the roll.

Grand Master Stansbury always contrives to make his addresses interesting, no difference what the occasion.

The first paragraph of his address to the Grand Lodge reminds us that another of our friends of twenty-five years ago has gone home. We copy :

On assembling in annual communication on the present occasion we are not permitted to indulge in those congratulations which have so commonly, in the years that are passed, marked the opening of the annual address; for, during the present year, the hand of Death has not spared us. The venerable form of our Grand Treasurer no longer occupies the accustomed place, and his official chair is draped in mourning. These draperies are the indications of a sentiment of respect and regret which is sincere and profound.

Bro. Christopher Cammack was so good and true a man, so zealous and consistent a Mason, so able and faithful an officer, so upright, tender, generous and charitable in all the relations of life, that words of praise, when spoken of him, assume more than their usual significance. He served us in the important office of Grand Treasurer for over twenty years, and during the larger part of that time was annually re-elected by a unanimous vote.

The Grand Master was invited to lay the corner-stone of "the Independent German Protestant Church" "on Sunday." He says :

I called the Grand Lodge together on Saturday, August 17th, and it decided to accept the invitation. The stone was laid on the appointed day at five o'clock in the afternoon, the commanderies of the Knights Templars courteously joining in the services, as an escort to the Grand Lodge.

Some brethren of tender consciences have found cause of offense at the performance of this ceremony on Sunday. I am opposed to lending the sanction of our fraternity to the performance of secular work on that day; but I have always held that the laying of a corner-stone of a church was merely a participation in a strictly religious service—the first step in the pious duty of dedicating a building to the service and worship of Almighty God. The churches, most stringent in their notions of the sanctity of the first day of the week, have deemed the laying of the corner-stone of a sacred edifice a proper duty for that day. The corner-stone of Trinity Church, in this city, was laid on Sunday afternoon, by request of the authorities of the church. I regret that the prejudices of any brother were touched unpleasantly by the event. My own conscience has not experienced any pangs on the subject; and the pastor of the church in question took occasion, in the sermon which formed part of the services, to thank the fraternity for their presence and participation in the ceremony. Where Protestant clergymen lead on such a subject as this, it is at least safe for the laity to follow. If the Grand Lodge should not hold this view, it would be well to adopt a standing resolution on the subject, by which the Grand Master may, for the future, be guided.

Our Grand Lodge forbids Masonic assemblages on Sunday for any purpose but for the burial of a deceased brother.

On Masonic funerals he says :

There is but one subject on which I feel called upon to speak of any habit of the fraternity in our jurisdiction in terms of censure. I refer to the meager attendance upon Masonic funerals. The right of Masonic burial is a sacred right, which belongs to every Master Mason who dies in good standing in the Order. It means, if it mean anything, the right to be buried with honor—not a title to be grudgingly followed to the grave by a corporal's guard of unwilling and mortified brethren, who feel that their presence is suggestive rather of a slight than of an honorable manifestation of respect for the dead and sympathy for the living. I have been pained, on many occasions, when I have seen the evidence of a forgetfulness of our duty in this particular regard, because I have felt that those who had a right to expect the consolation of respectful attention and sympathy were justly disappointed and grieved; and that a reproach might thus be brought upon the Order of not acting up to its principles of fraternity. Especially have I felt so when I have noticed that the attendance seemed to be graduated by a consideration of the Masonic and social position of the deceased brother, in apparent forgetfulness of that fundamental maxim of our Order, that in Masonry we meet upon the level of our common humanity, and that death detects the fallacy of pride and does away with the artificial distinctions of a heartless society.

We copy the foregoing the more readily because we have often been pained to see the meager attendance upon the funeral of those who in early life had been active Masons, but age and misfortunes had overtaken them and—to forget is human, and we are frequently reminded that Masons are but men.

He says :

The use of the Masonic symbols as a means of attracting business, has always, and justly, been denounced by the judicious members of our fraternity, as a base prostitution of objects intended only for higher and nobler purposes. Notwithstanding the almost universal prevalence of this sentiment in the Order, some sordid members of it have always been found ready to debase these sacred emblems to the service of avarice and greed. It has been reserved, however, for a certain trader in another

jurisdiction, whom I will not name, to seek to monopolize the most familiar of our Masonic symbols—the square and compasses—by obtaining a patent for it as a trademark.

The Commissioner of Patents, in his decision, says:

"Applicant is a manufacturer and vender of flour. * * * He has two establishments, upon different streets, and he seeks to register, as trademarks, to be used upon the barrels containing his flour, the words 'Cherry Street Mills' in one case, and 'Market Street Mills' in the other, combined respectively with a well known Masonic emblem—the square and compasses."

* * * * *

"It has already been determined that the words alone do not possess the characteristics of a legal trademark; and, in order to make it appear that the addition of the square and compasses does confer these characteristics, it is also insisted that this Masonic symbol is not used with its ordinary signification.

"If this emblem were something other than precisely what it is, either less known, less significant, or fully and universally understood, all this might readily be admitted. But considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol, perhaps the best known of all, of its ordinary signification wherever displayed, either as an arbitrary character or otherwise. It will be universally understood or misunderstood as having a Masonic significance, and therefore, as a trademark, must constantly work deception. Nothing could be more mischievous than to create, as a monopoly and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business."

* * * * *

"I am clearly of opinion, therefore, that the proposed combinations cannot properly subserve the ends of a trademark. Among Masons, with whom this token has a moral significance, its use in that capacity would undoubtedly be regarded as a base prostitution of it to mercenary purposes, while with others its mystic force would often dissipate its virtues as a trademark, and, perhaps, in some instances place the article it appeared upon under a ban."

The transactions of local interest..

Bro. Singleton presented a report on Foreign Correspondence covering ninety-three pages, embracing a review of the proceedings of forty-four Grand Lodges, including those of Minnesota.

We must recognize Bro. Singleton as belonging to our class—the "old foggy"—as he says:

The modern ideas of other Orders, governed by different fundamental principles have been lugged into Masonry until sometimes in discussion on the floor of the Lodge, Chapter, Council, and Grand Bodies, we are at a loss to know whether it is Masonry or Odd Fellowship which is being discussed.

We like Bro. Singleton's report, and had we received it earlier, would have made several extracts, but our report is already "swe led" out beyond the limits we have determined upon, and we have five other proceedings to notice.

M. W. C. F. Stansbury was re-elected Grand Master, and

R. W. Wm A. Yates elected Grand Secretary.

DELAWARE, 1873.

The Sixty-seventh Annual Communication of the Grand Lodge of Delaware was held at Wilmington, June 27th, 1873.

Nineteen Lodges represented.

Twenty-seven on the roll.

The Grand Master noticed in glowing terms the decease of P. G. M. W. T. Reed, a Mason of over sixty years' standing.

Proceedings of local interest.

The Sixty-eighth Annual Communication was held at Wilmington, October 1st, 1873.

The D. G. M., G. Sect., S. G. D. and G. Tyler were the only Grand Officers reported present. And representatives from thirteen of the twenty-seven Lodges on the roll.

Bro. Budd, of the Foreign Correspondence committee, reported the reception of the proceedings of thirty-nine Grand Lodges, but—

Are reluctantly compelled to offer this brief report, in view of the facts that, to prepare a report worthy of the elegant literary feast furnished your committee, would necessitate an expense of publication very much in excess of what our finances would admit.

The following was adopted :

Resolved, That the construction upon the resolution passed heretofore, be construed to mean that the Grand Lodge furnish refreshments for each day they may convene, either special or regular.

M. W. John P. Allmond was elected Grand Master, and

R. W. William S. Hayes Grand Secretary.

FLORIDA, 1873.

The Forty-third Annual Communication of the Grand Lodge of Florida was held at Jacksonville, February 11th, 1873.

Thirty-four Lodges represented.

Sixty-three on the roll.

Four dispensations for new Lodges issued during the year.

The Grand Master says in his address that—

One by one nearly all the old Lodges have been restored—new ones are constantly springing up, and we now number sixty-five, thirty-four of which were actually represented at the opening of this Grand Communication ; and within this jurisdiction we have a total of more than twenty-one hundred Master Masons.

Each year brings to this Annual Festival many new faces, and our ranks are being constantly strengthened by the accession of active young Masons, full of generous impulses and earnest industry of early manhood.

He takes—in our opinion—a correct view of the Quebec question. He says :

Courtesy to a sister Grand Lodge, in a case like the present, certainly requires that she who formerly held the territory in her jurisdiction, should be the first to certify to the Masonic world that a new sister is entitled to Masonic recognition. She has rights which must be withdrawn before the new Grand Lodge can have sovereign sway over the territory, and we should respect those rights.

We are sorry to notice that the resolution of last year abolishing affiliation fees, was rescinded by the Grand Lodge, notwithstanding the report of the Committee on Jurisprudence. We hope to see affiliation fees abolished everywhere. We want to see more economy practiced in our Lodges and—parades: there will then be more funds for benevolence, and the money question will be robbed of its prominence.

Transactions of local interest.

Bro. Dawkins again presented one of *his* reports. He manages to "skim the cream" of the proceedings of thirty-seven Grand Lodges in a document of seventy-eight pages. Minnesota is kindly and fraternally noticed.

In noticing the death of Bro. Oliver Cock, the first Grand Master of Iowa, he says:

Bearing the stamp of truth in his front, he was alike callous to bigotry, bigamy and the host of immoralities to which vicious human nature is subject, and he was a fervent advocate for the practical application of all the Masonic virtues.

In 1859 he, by his wisdom and forethought, at least partially thwarted a gigantic swindle attempted to be perpetrated upon the Masons there by a P. G. M. of Kentucky, (whose name stands in no enviable attitude upon the records of our own Grand Lodge of former years).

Under the same head of Iowa he asks the following:

Question—What "fractional part" of a man is a "perfect youth?" This question, which may, perhaps, appear to be silly, will do very well to go alongside of that silly position whereby a more than strict construction is placed on a part of the ancient law, while its rational and reasonable qualification is totally at variance with the grand rule of construction, adopted by the best jurists the world over, that all the parts of a law should be construed together.

We are of the opinion that the Lodges, if not entrammelled with too much legislation, are, as a general rule, competent to determine whether an applicant is physically qualified to be intelligently passed through the ceremonies of the three degrees, and that such discretion should be left with them, as has been in all ages past.

He quotes from the report of the Grand Secretary of Iowa. We have not received the proceedings of the latter:

The day is past when the ignorant Mason can "shine;" having no light to shed, he must retire into darkness, from which he can only emerge when he has read up and informed himself of the progress made and being made in the great field of Masonic labor and literature.

Bro. Dawkins evidently does not like the words "Perfect Youth" as used in the "Ancient Charges," and criticises "Bro.

Pierson, the venerable quill-driver of Minnesota," for using the words "Perfect Man," and asks "where he gets these words?" The "quill-driver" "acknowledges the corn" so far as the *words* are concerned; but he submits that "having no maim or defect in his body" constitutes a "Perfect Man"—physically.

Curious that men will thoughtlessly use as quotations, words or sentences which, on examination, are not quotations; or get a notion into their head that thus and so, says so or so? Now, although we have the "Ancient Charges" at our "tongues' end," and have read and repeated them thousands of times, the words "that may render him incapable of learning the art" never particularly arrested our attention.

You have got us, Bro. Dawkins; and yet men generally do not like to admit that opinions held for years were erroneous, particularly when shown that the record so often referred to was not "thar."

—On the whole, we will not *back square out*. Our memory may be treacherous, and our copies interpolated. We will examine; there may be a "loop-hole" somewhere.

Referring to recommendations of the Grand Master of Texas, he says:

Why not legislate to keep out women, children, monkeys and baboons? We are content to let the Lodges attend to their own business, and if they go running ahead of it, hitch on the brakes.

Just our opinion exactly. Every Lodge that sees proper so to do, can make Masons of negroes. Before a *Masonic Lodge*, they stand on an equality with all the other races of men.

Again, referring to the same address, he says:

We also advise legislation concerning liquor traffic, and kindred subjects, which we deem neither necessary nor proper. We have plenty of law on all such subjects, and let's not run away with the wagon.

In that, too, we concur. We believe that there is too much *legislation* in our Grand Lodges. If there was less legislation, more attention would be paid to the "Ancient Charges," and consequently a better knowledge and appreciation of the *true* principles of Masonry would permeate the craft, and less of the "I am holier than thou" spirit exhibited.

Bro. Dawkins enunciated some very strong arguments against the legality of the organization of the Grand Lodge of Quebec, which his Grand Lodge supported.

M. W. Albert J. Russell was elected Grand Master, and R. W. DeWitt C. Dawkins re-elected Grand Secretary.

GEORGIA, 1872.

An Annual Communication of the Grand Lodge of Georgia was held at Macon, October 29th, 1872.

Two hundred and twenty-eight lodges represented.

Two hundred and seventy-eight on the roll.

Grand Master Lawrence—one of the fathers—delivered a most excellent address, from which we quote :

I feel it my duty, my brethren, to caution you not to confound this contracted idea of our cardinal virtue, temperance, with the richness and fullness of its meaning. He who abstains from the excessive use of intoxicating drinks does well, does nobly. But we must not rest satisfied with this. How many other propensions of our nature demand our self-control? It has been said (and perhaps there is much truth in the observation), that as many of the human family are slain by intemperate eating as by intemperate drinking. And then there are that "world of iniquity, * * * set on fire of hell," the unrestrained tongue; the depraved heart; "deceitful above all things," and full of evil passions, and the carnal appetites, that, uncontrolled, lead to the very gate of hell. In all these it becomes us to show our temperance, and to be ensamples to the profane, and to each other, observing the wise injunction of the Apostles, "Let your moderation be known unto all men."

Among his official acts, as reported, we find a dispensation "to bury Bro. Cabanip, unaffiliated," and says :

I would here state my construction of the law touching the burial of the unaffiliated to be, that it is not prohibitory, but only not demandable as a right. The discretion of the Worshipful Master must decide where it would be better to grant the burial. But he should use that discretion with sound judgment and great caution.

We present two decisions—the first as an evidence "that doctors will disagree :"

1. I have been asked by one of the Deputies if the charter of a Lodge should not be arrested for electing the keeper of a grocery Worshipful Master. To this I replied, that I did not think the ancient inalienable right of the brethren to choose their own Master could be set aside. If the Master elect, in the course of his business, or by his own personal habits or conduct, reflect dishonor on the Institution, the course would be to prefer charges and have him dealt with and suspended, if found guilty, from the Mastership; or, if necessary, expelled from the Order. But the right of the brethren to choose their Master must remain intact, however much that choice may reflect on their tastes or their morals. There is a decision in force in this Institution—one I had the credit, or misfortune, to render myself—which declares, "It is unmasonic to make a man's calling or occupation in life an objection to his being made a Mason." I adhere to that ruling. To rule otherwise would be to innovate on the landmark on which hinges one of the elements of the universality of Masonry. And, although I am aware that some hold that a Grand Lodge may define of what classes or callings of men Masons may or may not be made, I cannot agree with them, having always been taught, and always teaching, that there are no favored classes or callings in the eye of Freemasonry: the peasant, like Burns, though an exciseman, standing on the same level before it with the Georges on their throne.

With this principle admitted, and it applying to the profane, much more so to our own enlightened, we cannot deny to the brethren of a Lodge the right to select for themselves their officers. They do so at their own risk

and if by an unworthy choice they bring discredit and shame on themselves they must bear the shame, whilst the individual brother, officer or not, is responsible for his own conduct.

We commend the foregoing to those who would endeavor to make a brother's Masonic status to depend upon his occupation. Admitting that one legal business is unmasonic, then upon the same theory there must be grades. We would like some of these "new-fashioned" theorist to give us the grades to be governed by instead of upon their theory, the "Ancient Charges."

On this subject, the committee to whom the address of the Grand Master was referred, say :

We congratulate the Grand Lodge that the Grand Master is enabled to inform us the vice of intemperance in the use of intoxicating drinks is being sternly dealt with by the Subordinate Lodges. But whilst speaking of this vice, he warns us against a contracted view of that great cardinal virtue of the Order—Temperance; and specially animadvertes upon the intemperate use of the tongue in evil-speaking. Let us all remember that he who is a willing listener to the improper use of the tongue is himself a wrong-doer. And then moderation will indeed prevail in the use of words—and that harmony upon the prevalence of which he congratulates us will ever abound throughout our jurisdiction.

2. The question has been asked, can a Lodge of three transact business? I decide that they cannot.

This question, but for the error of the Baltimore Convention in 1843, could never have been made, as previous to that time the practice was universal, I believe, to transact all business in the E. A. Degree. Since then the business of the Lodge in most jurisdictions in this country is transacted in the M. M. Degree. Now, as the numbers 3, 5 and 7 are recognized as the legal numbers necessary to open in the several symbolic Degrees, it was naturally inferred, that what was legal to open with would be legal to work and transact business with. But it is only in the E. A. Degree that, as Brother Oliver says, all the Orders are represented, and less than seven, therefore, the constitutional number requisite to obtain and hold a Charter, cannot legally transact business. Besides, it would seem that for very want of numerical power, three could not properly engage in either work or business.

The transactions had reference to local matters.

Bro. Blackshear presented a Report on Foreign Correspondence, reviewing, in eighty-six pages, the proceedings of forty-one Grand Lodges, including those of Minnesota.

With reference to reports generally, and of Bro. Blackshear's, the Grand Master very justly says :

To the report of your Committee on Foreign Correspondence, I must refer you for information on the subject of our foreign relations. These reports cannot be too highly prized by the Fraternity. From them they may gather, as in a focus, the rays of light emanating from every part of the Masonic world. They convey to the reader a condensed view of the current history and present status of the Order generally—a valuable *resume* of Masonic jurisprudence, and the collected statistics of its membership, its annual increase and loss, etc. I am proud for our jurisdiction to say that our R. W. Grand Secretary, as chairman of your committee, holds enviable rank among the reporters of other Grand Bodies.

None but those who have endured the labor of preparing these reports, can understand how cheering it is to the reporter to have his labors appreciated by the brethren for whose edification they are prepared.

Under the head of Arkansas Bro. Blackshear says :

Another decision from which we beg to dissent is as follows :

"That the family of a willfully non-affiliated Mason had no Masonic rights or status."

A brother against whom no charges have been preferred, even though *willfully non-affiliated*, is yet a brother, in good standing. It takes something more than willful non-affiliation to absolve us from our Masonic obligations.

Under the head of California, we find :

In our last report we said, jocularly, in relation to a resolution adopted by the Grand Lodge of Montana, prohibiting any brother from furnishing refreshments to the Lodge upon the occasion of his receiving any of the degrees, that if any brother made in *our* Lodge desired to invite the members thereof to an *oyster supper*, we should be very loth to deny him the pleasure. To this Bro. Hill says :

"Perhaps, if very hungry, we should concur, both theoretically and practically, particularly if the oysters were cooked to suit us. But here, as it seems to us, is the inherent vice of the practice, and we do know that serious evils have resulted. Though all is seemingly a voluntary act on the part of the brother passed or raised (generally the latter) it is very easy to have it generally understood that a supper will be expected, and that none but a mean or parsimonious fellow would refuse. Hence many are subjected to a large expense, when their own families need the money. Certainly these 'oyster suppers' are no part of Masonry or the third degree, do no one any good, and we side rather with our brethren in Montana than with our Georgia friend."

As this is a mere matter of taste, we do not propose to discuss the subject further.

The "oysters" may be all very well, but we ask if an instance was ever known where there was not something else besides "oysters" indulged in, under such circumstances?

Now our objection is *not* so much to the *something else*—because the "Ancient Charges" say :

You may enjoy yourselves with innocent mirth, *treating one another according to ability*, but avoiding all excess, or forcing any brother to eat or drink beyond his ability—

as to the *afterwards*.

Those that participate should not afterwards denounce the *something else*, or anadvert upon the "afterwards" of some brother who was then present. In other words, be *consistent*. We have attended many, very many, such pleasant re-unions, and do not remember a single instance where excess was indulged in, in either eating or drinking, but we do know that seed has been thus sown that has afterwards sprung up and bore bitter fruit.

In this connection, we copy Bro. Blackshear's quotation from an address of the Grand Master of Montana :

Let us never forget, if we see a brother err, our first and holiest duty is to remind him of his fault in the most tender manner; not to bring charges; and endeavor to aid his return, not to humiliate him or harden him in vice. Lift him up and throw around him the defensive armor of unobtrusive but invincible sympathy. If our endeavor to aid his return be commensurate with the importance of saving a brother, and with our own power and duty in the premises, the cases will prove extremely rare where the extreme penalty of the law will need to be invoked.

He quotes approvingly the following paragraph from the address of the Grand Master of Nevada:

There is another matter which, to a certain extent, is a blot upon our escutcheon; I allude to the unmasonic practice of speaking evil of a brother. Slander is a vile thing. If there be anything in the life or conduct of a brother which is unworthy, we should not reveal it as a matter of scandal, but should endeavor to correct it as we have been taught; we should whisper good counsel in his ear, and if he will not heed it, and his conduct is such as to bring reproach upon our Institution, then prefer charges, try him upon them, and mete out justice to him and to the Craft.

Bro. Blackshear thinks slander is an evil "equally pernicious" with intemperance, "profanity and gambling." We say it is *more so, much more so*.

Analyze them, the one is *born* of innate viciousness, hypocrisy and deceit. Its use is a pre-meditated desire and intention to injure another; and when its use is accompanied with, "I tell you on the square, as a Mason; don't say anything about it," it does more injury, a thousand times more, than intemperance, &c.

The latter is born of association, sociability, generosity, and may be recovered from.

If O. B.'s in Masonry are of *any account, any force*, then there is a vast difference between *slander* and intemperance; and so thought the fathers way back yonder, because they incorporated a prohibition of evil speaking in what used to be known as the "fifteenth point," the other was left as instruction, found in the Ancient Charges.

The slanderer should be avoided, like the adder or corba de capello—not the rattle-snake, because it gives notice before striking—the victim of intemperance should be taken by the hand and good counsels whispered in his ear.

We answer Bro. Blackshear, that nothing is "the matter with Bro. Pierson." The extract made does not state the—*facts*.

M.. W.. Samuel D. Irvine was elected Grand Master, and the preceding Grand Master,

R.. W.. Samuel Lawrence was elected Grand Secretary.

INDIANA, 1873.

The Fifty-sixth Annual Communication of the Grand Lodge of Indiana was held at Indianapolis, May 27th, 1873.

Four hundred and thirty-two Lodges represented.

Four hundred and forty-eight on the roll.

Twenty-four dispensations for new Lodges issued during the year.

The address of the Grand Master is a good business document.

He must be a *worker*. On By-laws he says :

Much confusion in Subordinate Lodges, and no little annoyance in the Grand Lodge, has been caused by the many conflicting laws Subordinate Lodges have been allowed to adopt and enforce. In one instance a Lodge presented its By-laws at our Annual Communication in 1871, and after many amendments had been recommended and adopted, they were returned to the Subordinate Lodge approved, as amended, by this Grand Lodge. These amendments had been lost sight of, and in January last twenty-five members of that Lodge were suspended by the mere notice of the Worshipful Master.

* * * * *

It is the duty of the Grand Lodge to prepare a uniform code of By-laws for Subordinate Lodges, and enforce their adoption. With these there might be added a skeleton or form for keeping Lodge minutes.

The Committee on Masonic Jurisprudence reported on the foregoing, and the Grand Lodge concurred :

That as our Constitution, Charters and Dispensations guarantee to the Lodges acting under them, the right of making their own By-laws, we very much doubt the power of the Grand Lodge to interfere in that direction, even if it was proper for it to do so. Each Subordinate Lodge is, or ought to be, competent to make such laws for the government of their domestic affairs, as would be most conducive to their welfare, prosperity and harmony. If they are not competent, the best and shortest way to legislate for them, is to legislate them out of existence.

We quote three questions and the decisions thereon :

Can a request from a Lodge in New York be received by a Lodge in our jurisdiction to confer the degree of M. M. upon a Bro. F. C. who had been elected to receive that degree in the said New York Lodge, without a formal petition from the Bro. F. C., and a reference to a Committee on Character ?

I held that the Lodge can receive the request, and if there be no objection, and the Lodge is satisfied that the person named in the request is a F. C. Mason, the Lodge has a right to confer the degree as requested, without the petition or reference.

Correct. Strange that such a question should be asked, and yet it frequently is.

If a brother persists in the sale or use of intoxicating liquor as a beverage, *after being admonished by the Lodge*, is it the duty of the Lodge to suspend or expel him ? Can a brother be admonished by the Lodge without trial, and if so, by what method should it be brought about ?

I answered : A Lodge may appoint some brother to wait upon the offender, admonish him or notify him of the fact that the sale or use of intoxicating liquors as a beverage is a Masonic offense, and a violation of the rules and regulations of our Grand Lodge. Or, the Master and Wardens may counsel with him against the wrong practice, admonish him to

desist, or the law must be enforced. After having been admonished, if he still continues, or does not reform, prefer charges against him, and if found guilty, inflict the penalty according to Section 108, G. L. Rules and Regulations.

Question—A man is superintendent of a brewery where they manufacture ale, has no interest in the concern; is he eligible for the degrees, or would the action of the Grand Lodge prevent him?

Held. That his admission would be an infringement upon the spirit and meaning of the law. Every Lodge is prohibited from conferring any of the degrees of Masonry upon any one who makes it his business to manufacture or sell intoxicating liquors to be used as a beverage. (Sects. 108 and 109.) It needs no proof or argument to show that ale is intoxicating, or the brewery a place where liquor is manufactured, such as is contemplated by the law, and he who superintends is as guilty of the Masonic offense as the owner of the establishment.

Of the last decision the Committee on Masonic Jurisprudence say :

A decision that the Committee would prefer not being called upon to defend, nor do they wish to attack it. How far the laborer who is engaged at his daily toils, or the husbandman who plants and raises hops, barley, corn, rye, etc., is a party to the crime of manufacturing intoxicating drinks, is rather too metaphysical and fine spun to be distinctly visible to the naked eye.

We hold that Grand Lodges are not called upon to legislate upon what business a man may or may not pursue—except for *buncombe*.

The following from the same address we concur in most heartily :

Why should he not be made a Mason! This is the question generally asked by the committee who have been appointed to investigate the character of an applicant who seeks to gain admission into our Order. Even the members who feel an interest in the welfare of the Lodge, ask of each other the same question; and if upon a searching investigation, they find he has not committed crime, and does not lead a positively bad life, they report favorably on his application, and the member of the Lodge receive him as a *man free born and well recommended*.

* * * * *
Let us change tactics. Let our motto be, Why should he be made a Mason? From this standpoint make your examinations, and if you find that an applicant is not positively honest, temperate, and with a positive object in life, reject him as unfit for your association.

Adopt the Grand Master's suggestion, and you will get rid of many of the evils that are now complained of.

There is one feature in the transactions of the Grand Lodge, that we strongly recommend to our Grand Lodge for imitation.

The appropriate committee meets a day or two before the Grand Lodge, and critically examines the By-Laws, or proposed amendments thereto, of the Subordinate Lodges, and reports on each lodge separately, including in the report the words to be stricken out or inserted, as the case may be. Thus errors are made known and avoided by others.

A Lodge in Nebraska sent a bill to an Indiana Lodge for expenses incurred in burying a deceased brother. Deeming the bill an extravagant one, payment was declined. It was then sent to the Grand Lodge of Nebraska. The committee held that "common usage" required the payment, and sent the bill to the Grand Lodge of Indiana. The following report of their committee was adopted:

Your Committee have not the time to investigate or discuss the question of what is "common usage" in such cases, but so far as we are at present informed, are of the opinion that it is not in accordance with the position taken by the Grand Lodge of Nebraska. We find, however, that a precedent has been established by this Grand Lodge in a similar case presented at the Annual Communication of 1869, when it was declared to be not in accordance with Masonic law or precedent to ask the Lodge with which he was affiliated to pay the expenses of burying a brother who had died under the jurisdiction of another Lodge.

Your Committee would further add, that a Master Mason in good standing is justly entitled to all the rights and benefits of Masonry, not only while under the jurisdiction of the Lodge which made him a Mason, or with which he may have subsequently affiliated, but he may claim them of any Lodge in the world under whose jurisdiction he may happen to be. His Lodge extends from East to West, and from North to South, and may he always find Masonic Charity equally extensive.

If Masons would keep aloof from other secret societies, or at least would not seek to engraft upon the old Masonic customs and usages the peculiarities of those societies, the institution would be relieved of very much trouble. If a Lodge is poor, and generously cripples itself to aid or bury a strange brother, the Lodge for whose member the courtesy had been extended, should have sufficient magnanimity to make re-imbusement on receipt of a knowledge of the facts.

A resolution was adopted looking to a reduction of the number of representatives to the Grand Lodge.

As the following resolution was tabled, we guess the Grand Lodge is beginning to think that it is running its hobby into the ground:

Be it Resolved, That it is made the duty of the Grand Master to arrest, or cause to be arrested, the Charters of those Subordinate Lodges who do not enforce the Rules of the Grand Lodge in reference to the manufacture, use and sale of spirituous liquors.

A Report on Foreign Correspondence, noticing the proceedings of forty-four Grand Lodges, and comprising sixty-one pages of the pamphlet before us, was presented by Bro. Rice—but he says Bro. McDonald wrote a large proportion of it. Well, that is generous. The review is a most excellent one, and Bro. Rice, like a true Mason, is willing that the deserving should be honored.

Of the California report he says :

The Report on Correspondence is by Bro. William H. Hill, and is one of the most readable that has ever come into our hands, being a review of the proceedings and reports of other Grand Lodges, and not simply extracts from them.

Does the Brother mean to be understood that "extracts" from the proceedings "of other Grand Lodges" are *not* readable? We have always acted upon the proposition that the primary object was the presentation of extracts from the proceedings of "other Grand Lodges," and that individual comments were secondary and optional. We confess to considerable amount of vanity, and yet we have supposed that the brethren for whom these reports are written would rather have the original language than our version.

Under the head of Nova Scotia, we find :

"On motion of W. Bro. Lieut. Col. J. Poyntz, it was resolved," etc.

Now this is the first time we ever heard of a Grand Officer whose title was "Lieutenant Colonel." We are not on the war path, and have always had a "holy horror" for military titles, even when applied to so mild a man as "Captain Jinks of the Horse Marines," but when we read of "Lieutenant Colonels" in a Masonic Grand Lodge, what little courage we have, like "Bob Acres," oozes out at the end of our fingers.

Under the head of Ohio :

Bro. Carson offered a resolution as follows :

Resolved. That it is the sense of this Grand Lodge that it is a Masonic offense, which should subject the offender to discipline, for a Mason to indulge in the use of intoxicating liquors as a beverage.

The resolution was laid on the table.

Resolutions of this kind are quite common, and are generally introduced by some brother who wishes it to be published to the world that he is a man of temperate habits. The resolutions, even if adopted, remain a dead letter on the statute book. They are "full of sound and fury signifying nothing." We think a little more "discipline" on the part of Subordinate Lodges, and fewer "buncombe" resolutions by members of Grand Lodges, would have a more salutary effect on those who use intoxicating liquors as a beverage.

We have another objection to such resolutions; they savor of selfishness. The argument always used is, that "Masonry is brought into disrepute," not that the *brother himself is injured*, not that he is contracting a disease which *will result in premature death*.

M. . W. . Christian Fetta, Grand Master, and

R. . W. . John M. Bramwell, Grand Secretary, were each re-elected.

ILLINOIS, 1872.

The Thirty-third Annual Communication of the Grand Lodge of Illinois was held at Chicago, October 1st, 1872.

Four hundred and ninety-two lodges represented.

Six hundred and eighty-two on the roll.

Sixteen dispensations for new lodges issued during the year.

Grand Master Cregier presented a lengthy and well written address, covering thirty-five pages of the proceedings.

We cannot forbear quoting his eloquent remarks relative to the relief sent for the sufferers in the Chicago fire :

By the unparalleled conflagration which destroyed the fairest portion of this city, more than two thousand acres were burned over, consuming over twenty thousand buildings, and leaving homeless nearly one hundred thousand people, among whom were many hundreds of your brethren.

* * * * *

Nearly all our brethren were more or less in distress, their families scattered, and their domestic and Masonic homes gone, nevertheless, within a few hours the brethren were engaged in the high and holy cause of charity. A few of them had something left, which they promptly shared with those less fortunate, and those Lodges that escaped the ravages of the fire, held meetings and appointed committees to relieve the distressed in their immediate neighborhoods. Thus passed the 9th, 10th and 11th of October. Through the aid of that mighty messenger which a FRANKLIN snatched from the clouds, and a MORSE had made subservient to the wants of man, tidings of the great calamity were flashed throughout the land, and the mighty current—without the aid of which, what untold suffering would have been the lot of our people—unlocked the hearts of true humanity and returned to us laden with the glad tidings of the unbounded charity and sympathy of a generous world.

Our beloved brethren throughout the land were acting in common with their fellow-citizens in hurrying forward relief, but not weary in thus well-doing, the Craft everywhere met in extraordinary session and adopted measures for the relief of their suffering brethren of Chicago.

Proclamations, breathing words of eloquence and sympathy, were sent forth from the Grand East of our sister jurisdictions, and soon every Masonic altar in the land was aglow with that brightest and greatest of virtues, *Charity*.

As Lodges they responded with a lavish hand and priceless words of encouragement and sympathy, that suffused with grateful tears the eyes of many a stalwart Craftsman.

The comments of Bro. Wheeler, of Connecticut, are so appropos' transfer them to our pages :

A condensed statement of the receipts and disbursements for this laudable object, is contained in his report, (but a full and detailed account has since been published by the relief committee,) and the report show a system so thorough in its detail, and so determined on the part of the committee that the funds should be only used for the purposes of *charity*, as they were intended by the donors, that too much praise cannot be accorded to those who had the distribution in charge. The almost instantaneous formation of this committee, whose duties from the commencement were so thoroughly performed, and at a time when confusion must have reigned almost supreme, is indeed creditable, and well worthy of imitation in many departments of public and private life; and we would not be afraid to wager a small sum, that more real good was accomplished, in proportion to the amount disbursed by this committee, than any other, for the relief of suffering Chicago.

The total amount of cash received was.....	\$83,089 06
“ “ value of goods donated.....	7,545 44

Making a total from all sources of..... \$90,634 50

The disbursements were as follows :

For relief of brethren and their families, including expense due to disbursements.....	\$35,502 04
Divided among city Lodges.....	25,412 00
For establishment of a permanent Masonic Board of Relief...	6,500 00
Returned to Lodges which sent more than one donation.....	2,205 89
Returned to Grand Charity Fund of those jurisdictions which sent \$400 and upwards.....	18,109 64
Returned to particular Lodges which donated \$400 and upwards.....	1 510 36
Reserved for printing report, and expense incident to mailing and auditing commission.....	1,394 57
	<hr/> \$90,634 50

The Grand Master further says :

The Board as agents or servants of the donors having accomplished the work of feeding the hungry, clothing the naked, caring for the sick, helping the weary wanderer on his way, assisting the Lodges and providing for the sojourner, believed it included all that was intended to be done. But notwithstanding this, there was a surplus, which, unless it was allowed to flow beyond what was deemed its legitimate channels, naturally belongs to those who intrusted it to our hands to be "disbursed as we might deem best." The question as to the proper disposition of this surplus was freely discussed. It was urged that the money having been sent here, should be retained for some purpose. It was suggested that it be devoted to the founding of a Masonic Asylum, or be invested in real estate as a site for a "Masonic Temple"—both worthy objects—but these and other similar propositions met with but little favor from those in charge of the fund ; for surely the Masons of Illinois will never consent to lay the foundations of their Asylums and Temples with the superabundant gifts of a beloved Brotherhood whose only aim was to lighten the burdens created by an awful calamity. It was therefore determined to return the surplus from whence it came. To return this to the several Lodges would be quite impracticable ; besides, the sums would be too insignificant to warrant the labor and expense.

"In order that all the acts and proceedings connected with relief matters might be investigated and reported upon by gentlemen from abroad, entirely free from partiality" the Grand Master appointed :

Samuel G. Perkins, Grand Master of Pennsylvania, Charles F. Stansbury, Grand Master of the District of Columbia, and Ozias P. Waters, Grand Master of Iowa, a commission to investigate and report on all acts and proceedings connected with relief matters. They met in Chicago September 18th and 19th, 1872, and after a thorough and critical investigation of the whole matter, submitted their report. They found that a careful, exact and clear record had been kept of every transaction, that the money received and disbursed had been accurately accounted for, and that the disbursements were supported by vouchers, which present in minute detail, the exact history of every charity bestowed, and allow every transaction to be viewed in all its attendant circumstances ; that every precaution, which prudence could suggest, has been taken to secure the faithful application of the fund to the beneficiaries for whom it was designed by the donors.

The Grand Master says :

"I need hardly say that the report coming from these eminent brethren, whose high official positions in the Masonic fraternity is a sufficient guarantee of their unquestionable ability and integrity, is highly gratifying, presenting, as it does, facts which are not only alike honorable to the mind and moral sense, but they become an ample reward to those good brethren who, in their self-sacrificing efforts in a noble work, have been actuated by an unflinching rectitude of purpose to be just and honorable."

The record of this "Masonic Relief Fund" shows a charity never equaled and never excelled in the history of any human institution in the world, and as the Grand Master truly says, the good deeds and loving kindness of the illustrious Brotherhood excite admiration and gratitude, and the memory of them is indelibly engraven upon the enduring tablets of Freemasonry, adding a new and lustrous page to the history of its glorious career.

We endorse the foregoing from the Indiana report.

As a matter of interest we present a brief of the tabular statement made by the Grand Master :

JURISDICTIONS.	Total am't received.	Am't returned to Lodges that sent more than one donation.	Balance after deducting the am't returned to Lodges that sent more than one donation.	Amount returned to the Grand Lodge of each Jurisdiction sending \$400 and over.	Total am't returned each Jurisdiction.
Maine.....	\$ 450 00	\$	\$ 450 00	\$ 112 00	\$ 112 00
New Hampshire.....	200 00	.....	200 00	.....	.....
Massachusetts.....	7,402 71	166 64	7,236 07	1,683 07	1,974 64
Rhode Island.....	100 00	.....	100 00	.....	.....
Connecticut.....	1,872 18	543 00	1,329 18	332 00	875 00
New York.....	18,388 85	349 50	18,039 35	3,404 17	4,859 50
New Jersey.....	4,441 20	118 00	4,323 20	1,080 00	1,198 00
Pennsylvania.....	9,607 15	.....	9,607 15	2,150 40	2,400 00
Maryland.....	50 50	.....	50 50	.....	.....
Virginia.....	117 00	.....	117 00	.....	.....
District of Columbia..	3,022 30	.....	3,022 30	756 00	756 00
South Carolina.....	25 00	.....	25 00	.....	.....
Louisiana.....	400 00	.....	400 00	100 00	100 00
Ohio.....	699 00	.....	699 00	174 00	174 00
Indiana.....	1,069 00	.....	1,069 00	266 00	266 00
Illinois.....	12,917 75	801 25	12,116 50	3,028 00	3,829 25
Kentucky.....	1,988 75	.....	1,988 75	496 00	496 00
Minnesota.....	75 00	.....	75 00	.....	.....
Iowa (Lodges).....	818 25	.....	818 25	204 00	204 00
Iowa (Chapters).....	881 25	.....	881 25	220 00	220 00
Missouri.....	1,450 00	.....	1,450 00	362 00	362 00
Kansas.....	759 50	.....	759 50	190 00	190 00
Nebraska.....	680 90	227 50	453 40	114 00	341 50
Nevada.....	555 00	.....	555 00	138 00	138 00
California.....	7,501 78	.....	7,501 78	1,874 00	1,874 00
Oregon.....	100 00	.....	100 00	.....	.....
Idaho.....	111 00	.....	111 00	.....	.....
Colorado.....	42 00	.....	42 00	.....	.....
Dakotah.....	60 50	.....	60 50	.....	.....
Utah.....	230 00	.....	230 00	.....	.....
Canada.....	3,978 47	.....	3,978 47	994 00	994 00
Quebec.....	644 00	.....	644 00	170 00	170 00
New Foundland.....	461 00	.....	461 00	116 00	116 00
Panama.....	584 85	.....	584 85	146 00	146 00
New Mexico.....	100 00	.....	100 00	.....	.....
British India.....	26 65	.....	26 65	.....	.....
England.....	394 63	.....	394 63	.....	.....
	\$82,206 17	\$2,205 89	\$80,000 28	\$18,109 64	\$21,795 89

Charges were preferred against a member of a Lodge; the Lodge refused to entertain them; the Grand Master approved the action of the Lodge, and says :

I do not understand that a Masonic Lodge is the proper place to enforce the payment of debts, whether incurred on account of a "corner in wheat" or on account of a failure in a newspaper enterprise, or because of any other purely business transaction.

We present a few of his decisions :

First—The minimum fee provided by law for the degrees in this jurisdiction is twenty-five dollars. To remit or promise to remit to the petitioner any portion of the fees as such prescribed by law, is a clear and inexcusable violation thereof ; nor does it matter whether the applicant is a clergyman or a layman, for every man, be he high or low, who enters our portals, honors himself, not Freemasonry.

Second—Non-affiliated Masons, by their positions, surrender many rights and privileges, but there is no law forbidding Lodges or brethren to extend to such non-affiliates any courtesy or kindness they may desire, even to Masonic burial.

Third—A brother on trial objected to the admission in Lodge of a non-affiliated member, who was an important witness in the case. I held that under the circumstances the objections might be overruled, and the witness admitted.

Fourth—A member of a Lodge objected to the initiation of a candidate, said objections were sustained. The objecting brother subsequently dimitted from the Lodge, but he insisted that his objections remained of force. I decided that by the act of dimission he had forfeited all his rights in that particular Lodge ; that his objections to the candidate ceased unless his reasons therefor were satisfactory to the Lodge or its Master.

Sixth—A Master may be tried by his Lodge for misconduct upon the expiration of his official term ; *provided*, the charges shall contain nothing which can be justly construed as official acts.

Seventh—When a brother's petition to a Lodge for affiliation is rejected, and he renews his application to the same Lodge at any subsequent meeting, the petition must take the same course as when first presented.

Eighth—E. A. or F. C. made in Lodges which have become extinct, may petition and be advanced in the nearest Lodge. Such Lodges acquire jurisdiction over the territory formerly occupied by the dormant Lodge.

In all of which we concur.

Reciting the fact that the Grand Lodge of Canada continues to exercise jurisdiction in the Province of Quebec, he says :

It is therefore with sincere regret that I feel called upon to recommend that in case the Grand Lodge of Canada refuses to recede from her present position towards the Grand Lodge of Quebec, the Grand Master be requested to revoke the commission of the Representative of this Grand Lodge near the Grand Lodge of Canada, and that he be authorized to proclaim that all Masonic intercourse and fellowship between the said Grand Lodges must cease, and be discontinued until the Grand Lodge of Canada shall renounce all Masonic authority over the recognized territory of the Grand Lodge of Quebec. I would further recommend that no Masons who are members of Lodges in the province of Quebec, who are working under the authority of the Grand Lodge of Canada, be recognized in this jurisdiction. In making these recommendations, I do so after mature deliberation, and a just realization of their importance; and with a full measure of sadness at the necessity of sundering the fraternal ties which have existed so long and have been so cordial.

In conformity with his recommendation, the following resolution was adopted :

Resolved, That in case the Grand Lodge of Canada refuses to recede from her present position, the Grand Master be requested to revoke the commission of the Representative of this Grand Lodge near the Grand Lodge of Canada, and that he be authorized to proclaim non-intercourse between the Grand Lodge of Canada and this Grand Lodge.

We venture the prediction that the members of the Grand Lodge will yet regret their action.

There are a number of matters in this excellent address that we would like to present, but we are reminded that there are forty-six Grand Lodges to be noticed in this report, and we cannot do justice to each.

Bro. Robbins presented a report on Foreign Correspondence "as is a report." It comprises one hundred and sixty-seven pages of the proceedings, and contains a critical review of the transactions of forty-seven Grand Lodges—Minnesota included.

Under the head of California, we find a history of the first donation received for the relief of the sufferers from the great fire. We present it:

Judging from the proceedings the news of the calamity at Chicago must have reached our California brethren on the morning of the second day of the session. The record of that day shows the following:

"Bro. Morris M. Ester offered the following:

"Resolved, That in view of the fearful calamity which has just befallen our sister city, it is ordered that the entire representative fund of this Grand Lodge, amounting to five thousand dollars, be and is hereby unanimously appropriated for the benefit of the sufferers at Chicago, and that our Grand Master immediately telegraph that amount to the Grand Master of Masons in Illinois, for the purpose indicated.

"Bro. James Laidley, for the purpose of facilitating the dispatch of the aid proposed, offered the following as a substitute for the foregoing:

"Resolved, That five thousand dollars, in coin, of the funds of this Grand Lodge now in the hands of the Trustees of the Reserved Fund, be donated and immediately forwarded to the Grand Master of Masons in Illinois, in aid of the sufferers by the late conflagration in Chicago.

"The substitute resolution was accepted by Bro. Ester, and was referred to the Committee on Finance, by whom it was immediately reported back with the recommendation that it be adopted; and it was unanimously adopted by the Grand Lodge.

"Bro. William H. Hill offered the following resolution:

"Resolved, That, as a further evidence of our practical sympathy, the box of Masonic charity be placed upon the altar at two o'clock, this afternoon, and that the brethren be requested then to cast their offerings therein, as God has blessed and favored them; and that the moneys thus contributed be also transmitted by our Grand Master, without delay, to the Grand Master of Illinois, to be distributed according to his own judgment, for the relief of destitute Masons and their families.

"Which resolution was adopted."

At 2 o'clock the contribution box was placed upon the altar, and the sum of one thousand and five dollars was found to have been contributed. A telegram announcing the dispatch of \$6,800 in currency was immediately sent to Grand Master Cregier, at Chicago. This is the history of that munificent donation which reached the Grand Master in advance, we believe, of all others, bringing hope to the hearts, and thankful tears to

the eyes of many weary and despairing craftsmen. We are sure the heart of every Mason in Illinois was in the telegraphic response of Grand Master Cregier: "GOD BLESS OUR CALIFORNIA BRETHREN!"

In examining the proceedings of the various Grand Lodges, whenever we find a warning against "new-fangled notions," we feel like transferring the matter to our pages, not simply noticing the fact, but giving the brother the benefit of his own language.

Again, we frequently find matter as quoted that had escaped our attention when examining the proceedings quoted from. A case in point: we find in the report of Bro. Robbins, quotations from Bro. Bell's report for 1871. Age has not impaired the sentiment.

1st. Reimbursements :

Lately the claim has been made that when a Lodge assists a member of another Lodge, the latter Lodge is bound to reimburse the former for the expense incurred, especially for the expense of last sickness and burial. This subject has been discussed in a great many of the reports on correspondence, a few taking either view, but the majority stating the opinion or the claim of some other Grand Lodge without expressing a distinct opinion. To our mind the claim is only another form of the tendency to change and to remodel Freemasonry on the plan of modern mutual benefit societies, which is one of the great dangers which now threaten our beloved institution.

2d. Dues and Relief :

When, after 1717, all Lodges became permanent, Lodge funds were long unknown, the expenses of each meeting were computed and settled by the contribution of the brethren before the Lodge was closed. If a case of need occurred, a contribution on the spot was taken to relieve it. A Lodge then and long after was an association of the Craftsmen for the practice of our rites and the cultivation of the social virtues, and had no special duties of benevolence to perform. Every Mason was bound to relieve every brother according to the need of the one and the ability of the other, and the claim then and now was upon the Mason and not upon the Lodge. In later times Lodge funds have accumulated, systems of regular dues or contributions have taken the place of the monthly settling the score, and too many Masons have been led to regard the Lodge funds, not their own ability, as the measure of their duty. If a brother fall into distress near me, it is *my* duty to relieve him, not that of an organization, or a brother at a distance. If the Lodge has instituted some special system of relief for its members, (our have not, and we deem anything of the sort of at least doubtful utility), it in no way affects my duty, which remains the same. I may not permit the brother to suffer, because he has his life or health insured and will at some time have a right to require something from others. It may be more convenient for me and my neighbors to make use of the Lodge to guard against imposition, to secure more fully that no want shall go unrelieved, and to equalize among ourselves the burden ; and so the Lodge has largely taken the place of the individual Mason as the almoner of the charity of the craft. But no Lodge, in accepting a member, guarantees his relief from want ; as a member he has no more claim to assistance than he had before ; he has not paid his money to the Lodge for an equivalent, but has contributed so much to purposes of Masonic charity. We are more grieved than surprised that the claim has been made, for we regard it as a sign of that breaking up within the craft, which, if it do not destroy our institution, will tend to reduce it to the ephemeral institutions of the day.

3d. On Affiliation :

When the Grand Lodge system was adopted in 1717, it was soon after declared that it was the duty of every Mason to belong to some Lodge, and this rule has in letter obtained ever since ; yet it is only within very modern times that this duty has been attempted to be enforced with penalties. In the sense now attempted to be given it, this provision of the old constitutions can not have been understood, for there was no correlative obligation on the Lodge to receive him. On the contrary, it has always been held that who should be received as member of the Lodge was a matter for the Lodge alone to determine. The doctrine "once a Mason always a Mason" was of like character. At all times there have been a great number of Masons who, for various reasons, have failed to connect themselves with any Lodge. Until a comparatively recent period they have been left to themselves, having generally enjoyed so much of the benefits of the craft as they have desired, and generally prided themselves on their character of Masons, and been willing to aid as far as they deemed their position and circumstances to require. What is to be gained by the attempt to force upon them any other character ? A. B., an unaffiliated Mason here in New Hampshire, where no attempt has ever been made to change the voluntary character of affiliation, who does not often give us the benefit of his presence, is, it may be, chary in aiding us with funds, but who has a just pride in his Masonic character, goes to California, and is informed that he is suspended because he does not affiliate—no other question being asked. Is his position there any better for the craft than his position here ? Are the Lodges there rendered stronger by his changed position ? He may be driven by such quasi persecution to affiliate ; the Lodge gains aid, joining fee, and perhaps some dues, at the cost of unwilling fellowship. Does it pay ? Is it right ? Or he may seek affiliation, be rejected upon that application, perhaps for improper reasons, and he is suspended, not only for no fault of his, but in spite of his efforts to remove even the shadow of reason for his prosecution. It seems to us that the voluntary character of membership is one of the characteristics of our society which we can ill afford to lose. While no one shall be admitted to membership who would prove a source of discord in the Lodge, so no one should be required to enter who cannot fully fraternize with us and with the Lodge. At least, if a brother must, under heavy penalty, join the Lodge, the Lodge should be required to receive him, which no Lodge can be required to do.

Under the head of Pennsylvania, we find the following extract from the address of the Grand Master, which, Bro. Robbins truly says, "may be said with profit in any jurisdiction."

There seems to be a misapprehension in the minds of many of the brethren, as to the duty of the Grand Master in reference to points of Masonic Law and Jurisprudence. It is no part of his duty to answer hypothetical or abstract questions which the ingenuity of the brethren may raise. Questions which may arise in actual cases, should come up through the proper Masonic channels for adjudication. The Worshipful Master of a Lodge is the proper authority for resort in the first instance : and from his decision an appeal may be taken to the District Deputy Grand Master, or the Grand Master. If the advice or opinion of the Grand Master is desired without formal appeal upon a question decided by the Worshipful Master of a Lodge, justice to him, and respect to his office, alike require that he should have an opportunity of stating personally what his decision was exactly. It is unjust for any brother to come and make his own representation of a case, either actual or hypothetical, to the Grand Master, with a view to obtain an expression of opinion for the purpose of using it antagonistically to his Worshipful Master. And it must be understood that no such representations will be listened to, or advised upon. If the brethren have been so unfortunate as to place in the

Oriental Chair of the Lodge one whose character does not command the respect which the office demands, it is the result of their own free choice, and they must abide the consequences. If harm is threatened, then let the proper Masonic course of an appeal be taken; but a remedy is not to be found by private resort to the Grand Master, who is sufficiently burdened with the questions which legitimately come before him.

Minnesota receives a somewhat lengthy and fraternal notice. We may here remark that we are not astonished at the criticisms of several of the reviewers, on the action of our Grand Lodge at the 1872 communication, *as recorded*. The record does not present several matters as they should have been, and consequently the reader cannot arrive at a clear conception of the subjects referred to. *It will be different hereafter.*

Suppose that a heinous crime is *charged*—incest for instance. In some communities the mere charge is sufficient to enrage the people, and if the man is unpopular, his guilt is taken for granted.

We claim that if Masonic discipline is decreed, it should be done according to the form prescribed, or within the *spirit* of the law, and that they should not be ignored because of the heinousness or magnitude of the crime charged.

We find that popularity or unpopularity, excitement, impulse, prejudice, &c., has its influences in Masonic as in other bodies. A man advocating another interest sometimes defeats the measure because of his own status, altho' he has the *law* on his side.

We are no advocate of the new-fashioned long codes of *Masonic* law!—minute forms of procedure in Masonic trials, giving rise to legal quibbles and sharp practice.

If crime is committed, deal with it as becomes Masons—ascertain the *truth*, and meet out justice *regardless* of what the *world* says either way; but if crime cannot be clearly proven, then Masonry, justice, common sense, says award to the brother the benefit of the doubt.

In appeal cases brethren sometimes meet this difficulty. They believe the party guilty of the crime charged, and that the penalty decreed was just; but the Lodge had violated some law in the procedure—had not jurisdiction for instance, and fearing that the recognition of the latter would prevent the carrying out of the former, ignore the violation.

We hold that there is *no man, nor can there be one*, in the Institution, no matter what his position or status, that is not amenable to, and can be reached by Masonic law, if guilty of Masonic crime.

Our constitution recognizes—whether good policy or not—two tribunals to try offenses, the Lodge and the Grand Lodge—the Grand Lodge claiming *original* jurisdiction over its *own* members. The merits of the question we do not here propose to discuss; but Bro. Robbins will note that in the matter to which he alludes it *was not* an “attempt on the part of the Committee on Appeals to oust a Lodge of its rightful jurisdiction.”

We will, however, admit, that as the question was not mooted when the case came before the Grand Lodge the first time, it ought not to have been on its second presentation and after the Lodge had *again* acted. It should have been considered on its *merits*, no *quibbles* or *technicalities*.

Bro. Goodrich informs us that the wish of Bro. Robbins will be gratified as he will publish “that report;” but *we* suspect that owing to the multiplicity of literary matters in which he is engaged, more particularly the magnitude of one on which he has been employed for years, he will forget to give the world the result of his investigations in London, Berlin, etc., etc., and his deductions, conclusions, etc., therefrom.

Bro. Robbins says of our report of 1872 :

We said last year that Bro. Pierson could not write a dull report if he tried. This one isn't dull, but it comes near being sullen; near enough to indicate that if he couldn't say what he wanted to, he would say as little as he could.

We “rise to explain:”

We learned our Masonry nearly “forty years ago” of men who had passed the mark of three score and ten. It was in the days when rituals were taught *orally* and before *printed* ones were in the market “lying around loose;” hence we have set our face against them, and—“*trod on corns.*”

In the days, when rejections were not heralded to the world; when it was asserted to be the law of the craft, that no injury should be done applicants; “we leave them as good as we find them” was then the motto.

In the days, when, among Masons, brotherly-love was a stronger tie than pecuniary condition.

In the days when the brother who had grown gray in the service of the craft, was recognized as possessing a little more experience, than one who, made within a year or two, had mastered the whole science, having purchased a copy of the “Mnemonics.”

In the days when slander and vituperation were regarded as Masonic crimes—but enough; a reaction has begun, an incubus has been removed, and we have hopes for the future.

M.: W.: James A. Hawley was elected Grand Master, and
R.: W.: Olin H. Miner, re-elected, Grand Secretary.

IOWA, 1873.

The Thirtieth Annual Communication of the Grand Lodge of Iowa was held at Davenport, June 3d, 1873.

Two hundred and seven Lodges represented.

Three hundred and twelve on the roll.

Twelve dispensations for new Lodges issued during the year.

The address is just such a one as might be expected from Grand Master Waters.

Although mainly devoted to matters of local interest, it exhibits a comprehensive appreciation of the office; in reporting official acts and in the presentation of practical suggestions, there is no mistaking his language. Under the head of "Dispensations" he says: "I have been repeatedly importuned this year also to violate the statutes of the Grand Lodge * * * and by others who seemed anxious to obtain a violation of the law." If the brethren would but realize that applications for dispensations other than for new Lodges are applications to the Grand Master to violate law, there would be less of them.

In connection, we quote the following suggestion of the Grand Master, to which we subscribe:

I am well satisfied that if a tax of say three dollars for the second and five dollars for the third degree, were to be required to accompany the application, to be paid by the candidate for whose use the dispensation is asked, and in case the Grand Master refused, the application to be returned to the petitioner, that the number of these emergent cases would grow rapidly and beautifully less. Of course the payment of the fee should not give the petitioners any lien upon the favor asked—the Grand Master should be as free to refuse then as now. The advantage to be gained would be two-fold, the number of cases of emergency would vastly decrease, and the Grand Lodge charity fund would be the gainer.

He notices the death during the year of two Past Grand Masters, Ansel Humphreys and Geo. W. McCleary.

A former Grand Master had decided—but we will give his own language:

That a brother receiving the degrees in a Lodge and failing to sign the By-laws was not a member of that Lodge, but could either join any other Lodge to which he chose to apply, or would remain non-affiliated, and that brethren raised in a Lodge but not signing the By-laws had no right to participate in the business of that Lodge, except such

as any non-affiliate might have. This decision I consider erroneous, and have so decided during the past year. I hold that no Lodge has a right to make non-affiliates, and that a brother raised to the sublime degree in a Lodge is, by that act, made a member of it, and that he has no more right to decline to sign its By-laws than he has to decline to perform any other Masonic duty; and that even if he does refuse to do so, he is, by the original petition, bound to abide by the laws of the Order, one of the oldest of which is, that a Mason ought to belong to some Lodge. If it could be objected that he might desire to join some other Lodge, there can be no force in the objection so long as there is no law against dismission, and if he chooses to incur the penalties attaching to non-affiliation our law should not assist him, and no Lodge has a right to confer the degrees on any one not worthy of membership in it.

On the general proposition we opine that the Grand Master is right, but we think that membership depends upon two propositions: the By-laws, and the intentions or desire of the new made brother. If the By-laws require that a newly made or elected brother should sign them, and the brother expresses a willingness to do so, but cannot, because the "book is at home; I forgot to bring it; will have it here next meeting; or, you can call at the store and sign them;" in that case the brother is to all intents and purposes a member; he cannot be deprived of his rights through the neglect of the Secretary.

But By-laws may prescribe, as they do in several jurisdictions, that "raising" or conferring the degrees do not make membership, and that a ballot is had on that question.

It is only since the "money question" has been given such importance that so much is said and done about non-affiliates.

From the Grand Master's decisions we select:

Question. 1st. Has the Lodge a right to assess a fine upon any of its officers for non-attendance upon each meeting? 2d. Is it proper for the Lodge, by resolution, to appoint, or say, each Tuesday evening shall be a special meeting? Is it not the duty of the Master of the Lodge to call each special meeting? 3d. Have we the right to have the minutes of a regular or special communication read at a special meeting called for instruction?

Answer. 1st. I know of no law against it, and think the Lodge might do so; yet I consider it very bad policy to introduce such borrowed regulation into a Lodge. 2d. It is not proper. The Master should call all special meetings. 3d. It is optional with the Master. There is no impropriety in so reading them, but the Lodge has no right to call for the reading.

Of course no action upon them could be had, but the Lodge has "the right to call for the reading" for information, the same as any member has the right to inspect at any time.

Question. When two or more Lodges have convened separately, and opened Lodge in the third degree, and while so opened formed themselves in procession to attend the funeral of a deceased brother, can members so

met together vouch for each other in a subsequent open Lodge of Master Masons, having never before met each other under the forms of Masonry except while in procession, as above mentioned ?

Answer. They would not be competent to vouch for each other.

Question. 1. After a brother has been suspended, has the Lodge a right to reconsider such a vote or not ? 2. Can a suspended brother be reinstated without a vote of the Lodge ?

Answer. 1. The Lodge has no right to reconsider a vote suspending a brother at a meeting previous to the one at which the motion was made, or at the same meeting after any of the brethren voting have left the room. 2. A suspended brother cannot be reinstated except by a vote of the Lodge ; except that, on appeal to the Grand Lodge, the action of the Lodge may be reversed.

Question. 1. A Master Mason holding a dimit from a regularly constituted Lodge of A. F. and A. M., and asking for membership in the Lodge under whose jurisdiction he now resides ; is it not the duty of said Lodge to receive him ? 2. Should a Mason making such a petition be black-balled ; is it not the duty of the brother casting a black ball to prefer charges, if said petitioner is guilty of unmasonic conduct ?

Answer. 1. The Lodge is at perfect liberty to receive or reject the petitioner, yet we are not doing our Masonic duty when we compel a worthy brother to remain non-affiliated. It would be much more manly and Masonic to prefer charges if guilty of unmasonic conduct and unworthy of membership. 2. Answered above.

Question. Has a Lodge the right to advance a Fellow Craft while under a written protest on file in the Lodge by a Master Mason, but since filing said protest has dimitted from the Lodge, and refuses to withdraw said protest ?

Answer. A member of a Lodge may object to the advancement of a brother, and his objection must be respected. When his membership ceases, his right of objection is, by reason of his withdrawal, done away. An outsider has no right to a voice in the management of the affairs of a Lodge.

Question. 1. If a Past Master is called on by the Junior Warden of a Lodge to preside in the absence of the first two officers of the Lodge, can he overrule the wishes of the Junior Warden ? 3. Has the Master of a Lodge any right, or is it Masonic, to disregard the wishes of the Master elect in regard to the time of the installation, when the same does not materially affect the Craft, and against the wishes of a large majority of the members of the Lodge ? 4. Should I not demand to be installed before assuming the duties of Worshipful Master of the Lodge, and if so, does it require a dispensation of the Grand Master ?

Answer. 1. The Junior Warden, in the absence of the Master and Senior Warden, is for the time Master, and he should have exercised his prerogatives. A room full of Past Masters could not deprive him of his right of succession in the absence of his superior officers, and consequently, even if he called a Past Master to preside, the latter would do so under his supervision, and could not properly act contrary to his wishes. The Junior Warden must, in the absence of his superior officers, take the responsibility and enjoy the prerogatives of the chief officers of the Lodge, and no one can take them from him. 3. It is the power of the Master to appoint the meeting for installation, if according to regulation. It would, however, be in bad taste, at least, to disregard the wishes of his Lodge and the Master elect. 4. You must be installed before assuming the duties of Master, and it will require dispensation to install at any other time than that required by the By-laws of the Grand Lodge.

The Grand Secretary of Iowa speaks right out in meeting. In a note he says : "As the Grand Lodge last year disregarded the law," etc. Again the Grand Secretary offered a resolution, an amendment was offered which he refused to accept, the amendment

was adopted, and the Grand Secretary says "in violation of the following Regulation," etc., and propounds the following "*Query*—Can the Grand Lodge, by a simple resolution, set aside the law."

We guess that the Grand Lodge of Iowa means business. Witness the following :

Resolved, That it shall be the duty of the Worshipful Master of each Subordinate Lodge in this jurisdiction to forward the Grand Secretary, on or before the first day of October in each year, a certificate countersigned by the Secretary and attested by the seal of his Lodge, that no member of his Lodge is more than six months in arrears for dues in violation of the By-laws of this Grand Lodge; and upon his neglect or refusal to furnish such certificate, it shall be the duty of the Grand Secretary to notify the M. W. Grand Master, who shall arrest the jewel of such delinquent Master.

In Iowa the *Grand Secretary* appoints or selects the reporter on Foreign Correspondence. Certainly no fault can be found with the selection of Bro. Ercanbrack, who presented a report of ninety-seven pages, reviewing in a workman-like manner the proceedings of forty-six Grand Lodges, Minnesota included. The mantle of Bro. Taylor has fallen on worthy shoulders.

We copy one of his selections from Bro. Dodge's notice of Bro. Taylor's report :

Bro. Taylor reviews, briefly, what he calls "*Colored Grand Oblongs*," stating the total of the same to be twenty-six, of subordinates three hundred and fifty-one; total membership, seventy-four thousand six hundred and one. Adding, "so mote it be." If by that ejaculation he "plucked off his shoe" and cast it after the "colored man and brother" in token of Masonic success, we disagree on another matter of "taste"—if otherwise, not.

Would it be agreeable to your "taste" if you were to cast at the colored brother your shoe, "to put your foot in it?"

Mr. Ercanbrack is somewhat *Taylorish*. Under the head of Connecticut he says :

We have found nothing in this volume which so entirely convinces us that our Connecticut bretheren are "steady," as the fact that the city of Hartford contains but one Lodge; but it is composed of five hundred and forty-nine members. And there is Hiram Lodge No. 1, in New Haven, having a membership of seven hundred and seven.

In any city in Iowa, that seven hundred and seven members would furnish material for half a dozen Lodges at least, and then only one in ten ambitious Masons would preside in the East who would thereunto aspire.

Does the latter paragraph furnish the solution to the report of the number of "*dying Lodges*" in Iowa? But unfortunately for Masonry, ambition in the latter days is rampant.

Under the head of Florida, we select :

The following resolution is a monument of the corruption in high places so prevalent at the present time :

Resolved, That no Lodge hereafter organized in this Grand Jurisdiction shall bear the name of any living man.

It would be safe to amend, so as to have it read "name of a man who has not been dead a century."

In this age of "great temptations" it is well enough to exhaust that *reputational* (patent right firmly secured) statute of limitations having the longest time to run, even after any hero has occupied his "six feet due east and west and six feet perpendicular," before running the risk of adopting his fame as well as his "name."

Under the head of Kentucky, we find :

We will content ourself with using the quotation of Bro. Tudor from the literary (?) works of King Henry VI. of England : "Are Masons gudder than odher men ? Answer: Some Masons are not so virtuous as some odher men, but in the most part they are more gude than they would be if they were not Masons."

Under the head of Minnesota, we find :

The first item of information we meet with as we open this pamphlet is conveyed to us by means of a pencil-stroke made by our Grand Secretary, as follows, to-wit : "Do not cut this copy." Of course, this signifies that our Minnesota brethren could not afford us a duplicate.

Since we cannot use our voracious scissors, perforce, our review hereof will be *cursorry*.

Strange that but *one* copy was sent. *Two thousand* were printed and there are so many on hand—the accumulation of four or five years past, that it was seriously proposed in Grand Lodge that a wagon load or so should be sold as waste paper ! But matters have changed. Our finances will be better looked after, and hereafter with a less number of printed copies, yet other Grand Lodges will have no occasion to complain. The *Grand Lodge* of Minnesota is not *niggard*.

Again he says :

Bro. A. T. C. Pierson had received the appointment of *historiographer* of the Grand Lodge. Much is expected of Bro. Pierson, and most justly ; as the enormous name given to his official position is portentous !

Well, it is a long work, and—but, "Bressed are dem what don't 'spec nothin, case dey ain't gwoin to be dis'pinted."

Bro. Pierson is about the only one left who is personally familiar with the organization and growth of Masonry in Minnesota from 1850. He was selected to put on paper, for future use, such facts and interesting Masonic incidents as do not appear in the proceedings. The matter will not be presented to the public—at least not until we recover from embarrassments caused by —.

We recognize the justness of the criticism on "Mourning pages"—but, Bro. Escanbrack, you were young once yourself, and did not know as much as you do now. We are glad that the matter has received attention. Our talk on the subject was not appreciated by the *then powers*.

We would gladly extend our quotations from this report. It is one of those we like, but time, space, etc.

M. W. Joseph Chapman was elected Grand Master, and
R. W. T. S. Parvin re-elected Grand Secretary.

IDAHO, 1872.

The Fifth Annual Communication of the Grand Lodge of Idaho was held in Boise City, December 9th, 1872.

Eight—the whole number of the Lodges in the jurisdiction, represented.

As a temperance lecture the address of the Grand Master is a success. Judging from the following extracts, it was well-timed :

I have been informed that a number of brethren in Boise City, during the winter of 1871 and 1872, were in the habit of meeting in the Lodge room and conferring a side degree, called the Knights of Constantine. At these meetings the brethren were dressed in masks and fantastic regalia, and consumed a large amount of intoxicating liquors—if rightly informed, the fees were all appropriated for that purpose. I ask the Grand Lodge to consider this matter, and to pass a resolution forbidding the use of Masonic halls for such unworthy purposes.

The following from a special report of the Grand Master :

I feel it my duty to call the attention of this Grand Lodge to an act of insubordination on the part of Shoshone Lodge No. 7, to this Grand Lodge, committed last night, December 11, 1872, in the election of Junior Warden. This Grand Lodge, on yesterday, decided that saloon keepers ought not to be made Masons, and the edict of the last session forbids gambling among Masons in this jurisdiction—and yet Shoshone Lodge, No. 7, elected a professional gambler and saloon keeper to the office of Junior Warden. I ask that this body set aside said election, and take such other action in the premises as may be just and proper.

We would that the following extracts should be read and pondered upon by every Mason in the land :

Too many think that they are good Masons if they are able to work their way into a Lodge. Ask them any questions about the principles of the institution, and they exhibit an inexcusable ignorance of the first principles of Masonry. Many of our members never read a Mason's book or paper, and while they continue thus, we must expect them to be ignorant. When candidates are prepared for advancement, nothing but ritual is explained to them, and generally only just enough of that to enable them to pass a tolerable examination. We permit them to grow up without proper instruction in the principles and tenets of the Order; consequently they become drones in the hive of Masonry.

While used with particular reference to the temperance question, the following is a heavy drive at inconsistencies :

If I pay a practical regard to any truth I believe, or any principle to which I adhere, I give the strongest possible evidence of my appreciation of it by the obedience I give it, since the strongest test of love is obedience. The man whose conduct habitually conflicts with his theory, and whose life is a standing contradiction of his profession, is a sorry specimen of humanity—a premature edition of his race, without influence or respect. He is so manifestly inconsistent, and so absolutely at variance with himself, that none will believe his profession, or be willing to imitate his example.

The following extract from the report of the Committee on Appeals and Grievances, contains—in our judgment—more practical Masonry than all the resolves on temperance :

Your committee must unmistakably condemn the practice which has become so prevalent, of one Mason impeaching the character of others, either in public or private, and we think the time has come when these unmasonic practices must stop, or the offenders be cut off as incumbents the Masonic fraternity will no longer tolerate.

M.: W.: John Kennaly was elected Grand Master, and

R.: W.: L. F. Carter re-elected Grand Secretary.

KENTUCKY, 1872.

The Seventy-third Annual Communication of the Grand Lodge of Kentucky was held at Louisville, October 22d, 1872.

Three hundred and eighty Lodges represented.

Five hundred and twelve on the roll.

Eleven dispensations for new Lodges issued during the year.

The proceedings of the Grand Lodge are contained in a book of six hundred and eighty-four pages. Four hundred and forty pages are devoted to the names of the members of the Subordinate Lodges; but they can stand it, as we notice that the receipts were \$48,911.84, and the "Resources of the Grand Lodge" \$106,642.09.

From the decisions of the Grand Master we select:

The ballot must be taken upon a petition for initiation or membership, whether the report of the committee of investigation be favorable or unfavorable.

The By-laws of a Lodge may disqualify a member thereof as an *elector*, and yet omit to affect his eligibility to hold office.

A By-law requiring a unanimous vote for the dismissal of a member is unconstitutional and unmasonic.

No Lodge has a right to refuse a member a dimit in the exercise of its *discretion*, where the member is clear of the books, unless charges are pending against him, or there is a probability that charges may be preferred in a reasonable length of time.

The Master of a Lodge cannot, in his *discretion*, defer action on an application for a dimit. This question must be decided by the Lodge alone, or a majority of the members present at a stated meeting.

A member suspended for non-payment of dues is restored by the payment of his dues, without any action of his Lodge.

The testimony of negroes may be taken for or against a Mason under charges, and is entitled to such weight as the character of the witness and his manner of testifying shall justify, the Lodge being the judge.

When a Lodge grants a dimit to an elective officer, the act is null and void, and it is the duty of the Master to so declare it.

A Lodge cannot *rely* upon evidence given in court against a member, for such testimony is not positive evidence of his guilt.

The Wardens of a Lodge, unless they are Past Masters, cannot legally install the Master elect.

Of the "Widows and Orphans' Home and Infirmary" the Grand Master says:

It ought to be a subject of the deepest pride and gratification to Kentucky Masons that our Widows and Orphans' Home and Infirmary is in a flourishing condition. P.: G.: M.: Fitch deserves immortal honor for the labor and self-sacrifice he has undergone in canvassing the State in behalf of this splendid Masonic charity, which he has done pretty thor-

oughly, and the Lodges have generally responded, and generously and liberally donated material aid to such an extent as to assure the permanent success of the institution beyond peradventure. Kentucky Masons have embarked in various enterprises of an educational and benevolent character, but the establishment of the Widows and Orphans' Home far exceeds all their former efforts of fraternal benefaction upon the husbandless and fatherless of those who have paramount claims upon our protection and charity. Eternity can only reveal the beneficent fruits of the noble work now going on in our midst, to succor the widow and protect and nurture the fatherless.

* * * * *

The only wonder with us is, why the Home was not instituted sooner, for it fulfills a long needed and earnestly prayed for establishment, which reflects great credit upon its original founders, and answers a purpose of extended relief to the friendless and unfortunate that could not be extended half so well any other way.

Two bequests, one of three hundred and the other of six thousand dollars, were made to the Home by two ladies. A memorial page in the proceedings was dedicated to each.

An interesting episode during the session was an exhibition by the children from the "Orphans' Home." We quote:

The Grand Master having called the Grand Lodge from labor to refreshment, the drop curtain of the stage was raised, exhibiting the *Orphans' Home*, composed of fifty-eight children, clad in plain but neat attire, to the admiring gaze of the delegates. As soon as the applause had subsided, Past Grand Master E. S. Fitch introduced the children, as follows:

Most Worshipful Grand Master and Brethren:

It is my distinguished honor, and the highest gratification of my whole Masonic life, to present for your inspection to-day, this design drawn upon our trestle board, and wrought out and developed in living reality—*The Masonic Orphans' Home of the State of Kentucky*. Mingling my hearty congratulations with those of the entire brotherhood, over this commendable achievement, while contemplating the youthful charges now before us, and presenting them to the Grand Lodge of Kentucky, as their foster mother, may we not exclaim, with an exulting pride surpassing even that which fired the bosom of the old Roman Matron, when she presented her Gracchi children, "Here! here are *our* jewels!"

After the "Greeting Song," one of the boys delivered an introductory address, from which we extract:

Gentlemen of the Grand Lodge of Kentucky:

Representing one whom death has removed from your mystic circle, I stand before you to-day, to thank you, in his name, for the happy home provided for his boy.

* * * * *

In this enterprise, you have repeated the benevolent sentiment of our Saviour, "Suffer little children to come unto me, and forbid them not," and coming as we have, by your invitation, from all parts of the State, we have all met a hearty welcome and found a happy home. Placed in an institution, where we are thus fed, clothed and educated, it shall be our highest ambition to prove ourselves, in some degree, worthy of the guardianship to which we have been committed, and if possible, reflect some credit on the noble Brotherhood, which has thus stilled the orphan's cry, and spoken words of cheer to the desponding child of penury and want.

We are now a happy, joyous band
 Of children gathered home;
 To stand together hand in hand,
 No more as orphans roam.
 Thanks we give to Masons true;
 Thanks we give to Masons dear;
 Thanks we give to all of you,
 For home and all its cheer.

The following true Biographical Sketch was given, in a very impressive manner, by William Crane, a beneficiary from good Samaritan Lodge, No. 174, Lexington, Kentucky:

A boy there was, sent to our Home,
 And he was thought quite crazy,
 With dogs and sheep inclined to roam,
 When not too mad or lazy.

His silly pranks, and waywards steps,
 Awaken'd sad foreboding;
 He slighted all the best precepts,
 The car of mischief ever loading.

No threat could daunt—no fright prevail,
 This erring boy to law recall;
 'Till Love's sweet accents did prevail.
 And won his heart and rescued all.

That boy so wayward, crazy, wild,
 Ne'er felt a mother's gentle hand;
 He was a slighted orphan child,
 'Till gathered to this happy band.

Before you now you see that boy,
 Whose early life with blight began,
 Rejoicing with a heart-felt joy,
 That he may yet become a man.

To you I owe what'er of bliss,
 My future life may now enjoy,
 To you the recompense is this—
You've sav'd a Mason's orphan boy.

Here is practical Masonry—not merely *buncombe* resolutions and professions made in *public*, and *for* the public, but a *reality*. Every Mason in the land should be proud of the “Kentucky Home.”

The Grand Master pays a just tribute to the memory of P. G. M. Swigert, who was Grand Secretary twenty-two years; Garret Davis, D. G. M., in 1833, and Rev. R. J. Breckenridge, G. S. W., in 1829.

In Bro. Swigert we lose another Masonic friend of our earlier days. Of him the Grand Master truly says:

He had fulfilled, in the perfection of Masonic spirit, and with the most dignified and elevated attributes of perfect manhood, all the relations in life in which it was his lot to move. Whether as merchant, public officer, husband, father and Mason, his life has furnished an example of consistency, honesty, earnestness and zeal in what he believed to be right worthy of all confidence and imitation.

We cannot forego an extract from the "conclusion" of the Grand Master's address. We wonder if he is not like ourselves, an old man. We judge so from the following:

We are in the midst of a great moral revolution, and the most attentive and thoughtful student of history cannot foretell what is to be the end of the effects of moral disorganization and innovation now uppermost in the world. Old systems are being broken up, dynasties are falling around us, society in many countries has become demoralized. New men, new systems, and new ideas, are springing up on every side. Ancient and honorable landmarks and customs are becoming dishonorable in the estimation of this fast age in which we live. A spirit of "so-called" progress is abroad in the land, and thousands of our fellow-citizens are losing sight of the great first principles of morality, wholesome education, and healthy civilization in the boundless pursuits of speculation and experiment upon the most cherished cardinal teachings of the fathers. In many countries society has become corrupt and debased; men have ignored the obligations of sacred duty which they owe to each other, and in the sordid pursuit of gain have forgotten all those tender, beautiful and charitable endearments that should bind men together "with hooks of steel" in one common faith, one common charity, and in the constant exercise of the doctrines of universal benevolence.

Bro. McCorkle presented his fourteenth annual Report on Foreign Correspondence, embracing a review of the proceedings of forty-four Grand Lodges—Minnesota included—in sixty-seven pages.

Under the head of Louisiana, we find:

We make the following extract from what the committee publish under the head of—

FRANKFORT-ON-THE-MAIN—MOTHER GRAND LODGE OF THE ECLECTIC UNION.—At the session of August 25th, [1871] a communication was received from Bro. J. G. Findel, author of the "History of Freemasonry," announcing that the "Prince Hall Grand Lodge of Boston," had conferred upon him life membership in that body, with the rank of honorary Grand Master, and had charged him with the duty of looking after the interests of colored Masons abroad, and requesting that the Lodges of the Eclectic Union be opened to him. The Grand Secretary was instructed to congratulate Bro. Findel on his accession to Masonic rank, and to inform him that, without touching upon the legality of the organization of Prince Hall Grand Lodge at all, the Grand Lodge Eclectic Union, in accordance with its decree of February 25th, 1869, was ever ready to recognize each *legal and perfect* St. John's Lodge, without regard to color, and that the Lodge rooms were always open to the members thereof.

In this connection we present an extract from the address of Grand Master Gardener, of Massachusetts, which we find in the report before us:

FOREIGN RELATIONS.—Our relations with all American and Foreign Grand Lodges remains as heretofore reported to you. I present for your consideration the following extract from a letter, received in September last, from Bro. J. G. Findel, of Leipzig, Saxony, the distinguished author of the "History of Freemasonry:"

"We don't acknowledge the principle that only *one* Grand Lodge can exist in a State; we deem it unmasonic, and we have no horror or hatred against colored people. Masonically, the Prince Hall Grand Lodge is without any doubt as regular, perfect, just, as your Grand Lodge, therefore the European Grand Lodges have no ground to measure Prince Hall

Grand Lodge with another rule, as that of your State. Some months hereafter it will be acknowledged and have friendly and brotherly relations with most of the European Grand Lodges, * * * * * Nearly all the American Grand Lodges are of too great a number of daughter Lodges. That is an evil for the Craft, and I am convinced sometime later, there will each State have two or three Grand Lodges, because it is the interest of the Lodges, of their government and of the Craft at large."

I was astonished at the contents of this communication. It was evident to my mind that if any Grand Lodge should be acknowledged in Massachusetts other than this, by a foreign Masonic power, it would lead to the most disastrous results to the Institution of Freemasonry.

In December, 1823, President Monroe, in his annual message to Congress, declared that any attempt on the part of the European powers to extend their system to any portion of this hemisphere, would be regarded by the United States as dangerous to our peace and safety, and would accordingly be opposed. His policy was neither to entangle ourselves in the broils of Europe, nor to suffer the powers of the old world to interfere with the powers of the new. This is now the well settled policy of our National Government, and is known as "the Monroe doctrine."

This doctrine is not only the policy of our government, but we also recognize it in our Masonic Institution. We do not interfere with the administration of foreign Grand Lodges, nor dictate to them what course they should follow, nor what form of government they should establish. We leave them to administer their own laws according to their own judgment. In like manner we claim, that no interference with our Masonic governments here in America will be tolerated by foreign Masonic powers. We will listen to their advice and fraternally consider it, but no more. We will act as we think best, and pursue such policy as our best judgment dictates. I believe that all the Masonic Grand Lodges of the United States are united in this view, and that they recognize the principles of the Monroe doctrine as binding upon them.

The American Grand Longes are strong and united. They do not need the aid, sympathy or recognition of European Grand Lodges. We should be pleased to have the whole family of Freemasons firmly cemented together, over the surface of the earth, but we cannot yield our rights of self-government, even for the great desideratum.

Let us hope that our German brethren will carefully consider the results before they take the contemplated step."

Of which the New York committee say :

We venture to say that a more brazen attempt to nurse into life and recognition a spurious body was never made by any person. But Bro. Findel seems to be persistent in his endeavors to create an impassible gulf between the Masons of Germany and the Masons of America, as he most assuredly will do if he succeeds in securing the recognition of the "Prince Hall Grand Lodge."

From his notice of the report of Bro. Drummond of Maine, we quote :

Under the head of California, he makes the following remarks ; in his conclusions we fully concur :

"The Committee on Jurisprudence submitted an able report to establish the propositions: 1. That if the report of the Committee of Inquiry is unfavorable, no ballot should be taken; 2. That in no case can a petition, after it is referred, be returned without a ballot. We dissent from both of these conclusions, as thus broadly stated by the committee, and believe the rule and practice in Maine are correct. 1. The names of the Committee of Inquiry are matter of record, and when they present an unfavorable report, if that is recorded, or the candidate declared rejected in consequence of the report, there is made a perpetual record that the brethren composing the committee reported against the worthiness of the candi-

date. This places those brethren in an unpleasant position, that may be avoided as well as not. The report should be made as information, *but the character of it, whether favorable or unfavorable, should not be recorded.* After the information is received, the petition is readily disposed of by the ballot, and no one brother is obliged to sustain the onus of it. This course is sustained by the same reason which exists for having the ballot *secret*. 2. We hold that when the committee find that, for any reason, the Lodge has no jurisdiction over the candidate, they should so report, and the petition be returned for that reason; the Lodge should not assume jurisdiction in such a case even to reject the candidate. The same remarks, we think, apply to cases, in which it appears that the candidate is absolutely ineligible: there is a wide margin between *ineligibility* and *unfitness*."

In which we concur.

Bro. McCorkle says "That the Grand Lodge of Kentucky formerly granted warrants for the formation of Chapters of Royal Arch Masonry," the last one so late as 1816.

The Grand Master of Massachusetts says in his Annual Address of 1871 :

It would have been pleasant to have given some account of all the gradesome degrees which from time to time have been held and governed by our Grand Lodge. Moses Michael Hayes was elevated to the position of Grand Master for the purpose of consolidating in the Grand Lodge all the high grades, powers and sovereign rights which this distinguished Mason brought with him from Europe. Indeed, during his administration, a Lodge of Perfection was chartered. I know of no grade in Masonry known to him, including those of the Royal Arch and of the Temple, which at some time have not been domiciled in the bosom of our Grand Lodge; and, although the Grand Lodge has not for years exercised any control or power over them, I know of no absolute and solemn relinquishment of the right to control and direct them, should occasion to do so ever arise.

We present the foregoing to show that, as in old times, the Grand Lodges assumed control of all degrees considered Masonic, the "Master Mason" must have been regarded as the highest *degree*, all others being but explanations of or emanations from the symbolic degrees.

Nary "neglect," Bro. McCorkle. The "delay" *was not* on that account, but we do not propose to "rise to explain"—there are *rings* of various kinds in this world, if one is *inside*, he is all right, if not, why, then, he is not. We sometimes think that under some circumstances, *abnegation ceases to be a virtue* and that *truth* should be told regardless of consequences—and yet there is an old adage about a bird's-nest, &c.

Commenting on a Regulation of the Grand Lodge of West Virginia, which reads :

13th. It shall not be competent for a Lodge to try its Master, or a regular Past Master, without his consent previously obtained.

Bro. McCorkle says :

So far as the Master of a Lodge is concerned, we think this Regulation is very judicious, and we shall not object to see a similar one embodied in the Constitution of the Grand Lodge of Kentucky. But we do not very well see why it shall be extended to Past Masters. They are such members of Lodges as have been duly and legally elected and installed Masters of their respective Chartered Lodges, or such as have been appointed to that office by the Grand Master on the establishment of a new Lodge. When they have served out their term of office, they are designated as *Past Masters*, because they have *passed* the chair. When his successor is duly elected and installed as Master, the former Master returns to the position he was in before his election, with the rank and title as Past Master, but with no other authority than that which is conceded to him from courtesy, on account of his experience. The only inherent right a Past Master possesses, in common with any Warden, is to be re-elected Master of his Lodge, and in that case he must again be installed.

We concur in the foregoing, except so far as it relates to Masters of Lodges U. D. We hold that none are entitled to the rank of Past Master but those who have been regularly installed as Master of a Chartered Lodge.

M. . W. . Edward W. Turner was elected Grand Master, and
R. . W. . J. M. S. McCorkle re-elected Grand Secretary.

KANSAS, 1872.

The Seventeenth Annual Communication of the Grand Lodge of Kansas was held at the city of Fort Scott, October 16th, 1872. Seventy lodges represented.

One hundred and nine on the roll.

Twenty dispensations for new lodges issued during the year.

The Grand Master reports that he was applied to by brethren of Fort Scott, to give his

Official sanction to a proposed lottery, or gift enterprise, to enable them to raise funds, in the name and through the influence of the Order, to erect a Masonic Hall in their city. I said in reply, that, *in my opinion*, any lottery, gift enterprise, or chance distribution, inaugurated by, or conducted under the auspices of, the Masonic fraternity, however fair and honorable in the abstract, would not result in any good to the Craft. We profess that Masonry is a moral institution, and in living up to our profession we should "avoid every appearance of evil." I am aware that lotteries and gift enterprises (*most of them in the name of Charity*) are becoming quite popular, and are patronized by some of our best and most exemplary citizens. I am also reminded that some of our churches have, in various ways, (but sometimes indirectly only) given them countenance and encouragement. I am positive in my conviction, however, that all such schemes of chance, although fairly and honorably conducted, are essentially a species of gambling, and therefore immoral and illegal. For these reasons, and many others that might have been given, I declined the request of the good brethren at Fort Scott.

Sound doctrine.

From the "twenty" decisions reported, we select :

4. A member has no right to interpose objections to the initiation of a candidate, nor the advancement of a brother in behalf of and as a proxy for some other brother.

We would amend by striking out the word "no," and inserting "the." We hold that it is optional whether to act upon such request or not; *provided*, that good and sufficient reasons are assigned, then it becomes a *duty*.

9. It is not proper to confer the degrees on one having a "club-foot."

10. A candidate who has lost the first joint of his right thumb is not physically qualified to receive the degrees.

14. A Lodge, while working under dispensation, cannot admit members on dimit, by affiliation. Such a Lodge can only add to its membership by conferring the degrees indicated in the dispensation.

16. In obtaining the consent of one Lodge that another Lodge may receive the petition and confer the degrees, it is sufficient that such consent be given by a majority vote; unless, however, the applicant had been registered by the Lodge giving the consent, in which event the vote must be unanimous. It is not necessary to obtain the consent of any Lodge, except the one having jurisdiction of the applicant.

Referring to the report of the Committee on Masonic Jurisprudence, on this (16) decision, we don't get the "hang of it."

The Grand Master does not say one word about "rejected candidates," and yet the reports and discussion appears to have been on that issue.

Consent to confer degrees, or to receive petitions, is often asked by one Lodge of another. Where nothing but the money question is involved, we think a majority vote is sufficient, but in case a party has been rejected, and still *resides* in the jurisdiction, the general rule should be to require a unanimous vote.

We do not believe in the *new dogma* of perpetual jurisdiction. In our judgment, it is at war with the foundation laws of the craft—that because a party cannot obtain employment in one place, he is not at liberty to "apply elsewhere." The question, Have you ever applied to any other Lodge? or, Have you ever been rejected? has been introduced within the last dozen years, and we regard each as *impertinent*. Suppose he has been, what of it?

We claim that it is the *right* of any Lodge to receive and act upon the petition of any actual *bona fide resident* of its jurisdiction, and who has been so for the term prescribed by the constitution or regulations of the Grand Lodge.

We are not a convert to, and do not believe in the doctrine, or conceive it to be Masonic, that because a party, sometime in his life, has committed an error, or because he has been so unfortunate as to offend a Mason, that he should be ostracized during life.

"While the lamp holds out to burn,
The vilest sinner may return."

The following is a curious case. Grand Masters are not *always* infalible:

20. In 1855 or 1856, Andrew McDonald was initiated as an Entered Apprentice in Leavenworth Lodge, No. 2, Bro. R. R. Rees being Grand Master. In a short time thereafter, Brother McDonald moved to Lecompton. In January or February, 1857, Brother Rees, then M. W. Grand Master, was at Lecompton, and visited Geary Lodge, U. D., at that place. Bro. McDonald applied to Geary Lodge to be advanced. Bro. Rees, *by mistake*, vouched for him as a *Fellow Craft*, and in his capacity as Grand Master, granted a dispensation to Geary Lodge to confer the *Third Degree* on Bro. McDonald, a supposed Fellow Craft, and thereupon Bro. Rees conferred the degree himself. After reflecting upon the subject during the night, Bro. McDonald became satisfied that there had been some mistake, and so informed Grand Master Rees the next morning. It was then apparent to both of them that Bro. McDonald had never been made a Fellow Craft. To rectify this anomaly as far as possible, the two retired to a private room, and Bro. Rees, as Grand Master, then and there informally conferred the degree of Fellow Craft on Bro. McDonald. This latter proceeding was not reported to Geary Lodge, and none of the proceedings were reported to Leavenworth Lodge, No. 2. Geary Lodge never obtained a Charter. Its dispensation was surrendered—none of its records are in existence. In Leavenworth Lodge, No. 2, there are no records relating to the matter subsequent to Bro. McDonald's initiation.

Bro. McDonald, now living in Alabama, having recently applied to Leavenworth Lodge, No. 2, to know his status, and to obtain a dimit, I decided that Leavenworth Lodge had no jurisdiction over the brother; that the Grand Master as such, could take no official action, and that the case was one over which the Grand Lodge alone had jurisdiction.

The Committee on Masonic Jurisprudence reported:

That, concerning No. 20, we report that the proper course to pursue is for Past Grand Master R. R. Rees to make his certificate of the facts in the case, and that certificate be authenticated by the Grand Secretary, with the seal of the Grand Lodge.

From the tenor of the Grand Master's address, we judge that our brethren in Kansas are not more successful than some others, with that *humbug*, ycleped "WEBB-PRESTON Work." If *letter* uniformity is to be obtained, it appears to us it ought to be had with the before named *Work*; copies of which are "lying around loose," and all that is required to secure *letter* uniformity in *that work* is to be able to read, provided all the copies are of the same edition. Unfortunately, for somebody, the printers made mistakes in each edition, which were *not discovered* until each was *exhausted*. In order to keep up with the *progress* of the times, and to be posted in the genuine *Ancient* "WEBB-PRESTON" work, we must not only be in possession of each edition of the printed book, but also of the different sheets of *erata* put forth to correct that which, when *purchased*, was guaranteed to be the real, genuine, "original Jacobs," not to conform to which is about equal to being declared *no mason* in some jurisdictions.

Why Masons will submit, in this age of the world, to be thus humbugged, is beyond our comprehension.

As usual, the report on Foreign Correspondence was presented by Bro. E. T. Carr. In this he reviews the proceedings of forty-three Grand Lodges, Minnesota included, comprising one hundred and seven pages of the pamphlet before us.

Under the head of Missouri, Bro. Carr says :

We hold, that, as the Order is, or should be, a "universal brotherhood," every member in good standing has the right of objection in any Lodge, and that his objection should be considered the same as though he were a member of the particular Lodge, and we would be in favor of giving the right of balloting on the petition for the Degrees of Masonry, to all Masons in good standing, wherever they might be. Our views, however, are not the practice in our own jurisdiction.

Progress is the order of the day. The adoption of the foregoing would be an innovation, but one far more sensible than several others that have been introduced within the last dozen years. We remember that many years since our late Bro. Hubbard, of Ohio, advocated the same doctrine, and insisted that it was the law of Templarism.

Under the head of Minnesota, he says :

The Report on Correspondence was prepared by Bro. A. T. C. Pierson, but falls somewhat short of his former reports in point of general interest. We will excuse him this time, but hope to hear from him in full in his next.

Perhaps our good brother, and old time friend, can find the solution under the head of Illinois, in this report.

Under the head of Oregon, he says :

The cheapest, and perhaps the most effectual way for you to secure a Masonic College would be to purchase one of the many now on hand; we believe they are all for sale.

The subject of Education is one in which every Mason should take a lively interest, but we question the judgment of our brethren who regard the object as best attained by establishing Masonic Colleges. Better labor together, first, for the establishment of a system of free public schools, and by every laudable means labor to put the system on a proper basis; then, by giving it your patronage, work the system up to its proper dignity, and you will soon have no need to tax your Lodges to build Masonic Colleges. Should a few need your material aid, contribute towards scholarships, or whatever other aid may be needed, but do not embarrass the Grand Lodge by attempting to do too much.

All of which meets our views exactly.

Under the head of Pennsylvania, we find the following quotation :

This duty in some parts of this jurisdiction is slovenly or negligently attended to; for there are Tylers who seem ignorant of the blessings of the vast belt of fresh air which encircles us. At the close of the Lodge, when the brethren have departed, the door is shut to be opened a month afterward, when the time for another meeting has come. In the mean-

while there has been no ventilation, and from month to month, the brethren are assembled in a room fetid with foulness, reeking with sickening odors, to inhale an atmosphere charged with impurity and pregnant with disease. If, making their escape when the hour of closing is reached, they are not in the condition of the traveler in the Highlands, two centuries ago, as described by Macauley, "half poisoned," "half blind," and "half mad," it is through no good works of the Tyler.

The Lodge should be made and kept clean. It should be well aired before and after each meeting. It should always be well lighted, and in the winter comfortably heated. And if a Tyler fails to have it in this condition, the Worshipful Master should know the reason why.

We think that if this subject received more attention, the attendance on Lodge meetings would be larger.

We are sorry to note that Bro. Carr retires from the "field reportorial." To make a good report—as his were—requires experience—he has it. There is not one Mason in a thousand that has any appreciation of the labor or acquirements necessary to get up reports on Foreign Correspondence. One may be a ready writer, whose prose is poetry, his language chaste and elegant, and yet, without Masonic experience and Masonic reading, he cannot make a report on Foreign Correspondence.

We hope that our Grand Secretary will comply with his *last* request. He says:

We believe we retire in peace with all our brother reporters; and if in our criticisms we have ever written a word which has left a wound in the heart of any, we sorrowfully ask that brother's forgiveness, and then—"good bye."

Of our brother Grand Secretaries, with whom we were so long in correspondence, we have one request to make. Please retain our name on your "mail book," that we may annually receive a copy of your Grand Lodge proceedings, not as a "solace in our declining years" (we are not on the decline), but to enable us to keep alive your histories and post ourself on what you are doing. We may sometime come again.

M. W. John M. Price, Grand Master, and

R. W. John H. Brown, Grand Secretary, were each re-elected.

LOUISIANA, 1873.

The Sixty-first Annual Communication of the Grand Lodge of Louisiana was held at New Orleans, February 10th, 1873.

Seventy-five lodges represented.

Two hundred and thirteen on the roll.

Five dispensations for new lodges issued during the year.

The address of the Grand Master is but a resume of his official acts—a good business paper. The decisions reported embrace matter heretofore reported to this Grand Lodge.

Among the decisions reported by the Deputy Grand Master, we find the following, which we endorse:

6. In answer to a communication from a brother in San Francisco, a member of a Lodge in this jurisdiction, stating that upon visiting a regular Lodge in that city, he had there met a man of color, said to have been regularly made in a Lodge under the jurisdiction of the Grand Lodge of England, and who was received as such by the Lodge in San Francisco, and asking whether he was right in leaving the Lodge and refusing to sit with such brother, and asking whether our Grand Lodge recognized Lodges receiving such visitors. I replied that our Grand Lodge did recognize all regular Lodges holding in San Francisco under charters from the Grand Lodge of California, and that all regular Lodges were the proper judges of whom they should admit as visiting brethren, and that when such brethren were so received by such a Lodge, they must be presumed to be regularly made Masons, and no visitor had the right to object to sitting with any brother whom the Lodge choose to admit.

While he had a right to object to the admission of a visitor in his own Lodge, yet as a visitor he had no right to object to the admission of other visitors. If he could not fraternize with those admitted, he had the privilege of retiring.

The W. . M. . of Louisiana Relief Lodge, No. 1, reports the receipts of the Lodge at \$1,973 34 during the year, of which sum \$260 25 was refunded by the brethren relieved, or by their Lodge. The disbursements for the same time amounted to \$1,497 30. In the eighteen years in which this Lodge has been in existence, it has disbursed in relief, \$55,098 98. The W. . M. . complains that his communications to Lodges "generally remain unanswered."

Fortunately no complaint of that kind can apply to Minnesota, as no application appears to have been received from brethren of this jurisdiction.

The following report of the Committee on "Masonic Law and Jurisprudence," was adopted :

Your Committee on Masonic Law and Jurisprudence respectfully beg leave to report, that they have had under consideration the case of the late Bro. Perez Snell, who was expelled by this Grand Lodge in 1841, as reported by the Grand Master in his address; and they find that Bro. Snell was improperly expelled, because he was charged with no offence against this Grand Lodge, and it had evidently no jurisdiction over the matters and things urged against him, which he so maintained at the time; and that the action against Bro. Snell was urged, directed and dictated by members of other bodies, calling themselves Masonic, and who used their influence in the Grand Lodge to procure its action, in order to use its authority to support the pretension of those bodies, and that in justice such action be rescinded; and they recommend the adoption of the following resolution:

Resolved, That the action of the Grand Lodge in 1841, in expelling Bro. Perez Snell, is now declared to have been improperly taken, and is hereby rescinded, and Bro Perez Snell declared to have been in good standing at the time of his death.

'Tis said, "better late than never," but we don't see the point in this instance, unless it be a warning as to hasty action.

The following report we do not subscribe to:

Your Committee on Masonic Law and Jurisprudence, to whom was specially referred back to them by the Grand Lodge at its last session, the matter of certain amendments to the by-laws of one of the constituent lodges, respectfully report, that certain amendments to the by-laws of one of the constituent lodges have been referred to your Committee for approval, as follows:

"Any member in arrears for dues over twelve months is hereby declared ineligible to office.

"Any member in arrears for dues over eighteen months is hereby debarred from voting upon any subject, except only that he may vote upon petitions for degrees."

We are obliged to disapprove these amendments as being contrary to the principles of Masonry and the provisions of the Constitutions and By-Laws of the Grand Lodge, inasmuch as they constitute certain actions as Masonic offences, a power exclusively vested in the Grand Lodge, and provide for the punishment of Masons without charges being preferred or trial had, or any of the formalities required by the Grand Lodge for trials and sentences being complied with.

It has been brought to our notice that the by-laws of several of the constituent lodges, containing similar provisions, have been formerly approved by individual members of former committees of this Grand Lodge on Masonic Law and Jurisprudence, but not at any regular meeting of such committee; and such approvals do not appear to have ever been submitted to or acted upon by this Grand Lodge; the present decision of your committee is therefore general upon the subject under consideration, and is intended to affect the by-laws of all constituent lodges containing similar provisions.

Your committee recommend the adoption of the following resolution:

Resolved. That the amendments to the by-laws of the constituent lodges hereinbefore set forth, be disapproved; and that all parts of the by-laws of the constituent lodges of this Grand Lodge similar in substance to the said amendments are hereby declared null and void.

We do not see where the punishment comes in? A brother deliberately gives his adhesion to By-Laws containing certain provisions, the penalty for non-compliance is expressly stated.

A Lodge has the right by charter to make its own By-Laws, subject only to the "Ancient Landmarks," and the Constitution and Regulations of the Grand Lodge. It is true that the brother is deprived of, or denied certain privileges, but he has given his assent beforehand.

A charter was granted to "Star in the East Lodge," situated in the Island of St. Thomas, West Indies.

The following resolution was adopted:

Resolved. That no degree of Masonry shall be conferred upon a candidate who fails to apply for it within one year from the date of his election thereto, unless his character and qualifications are again reported upon by an Investigating Committee, and a second favorable ballot of the lodge had upon his application for initiation and advancement.

A report on Foreign Correspondence, reviewing the proceedings of forty-three Grand Lodges, those of Minnesota included, and comprising one hundred and seventy-six pages of the proceedings.

was presented as the joint work of Bros. Scott, Horner and Braughn.

Under the head of District of Columbia, we find:

In the report of the Grand Lecturer, we find the following:

"It is but proper that in this jurisdiction, located as we are, at the capital of a great and powerful nation, the standard of Masonic knowledge should be above that of the surrounding country; and it has given me much pleasure during the past year to meet with many intelligent Masons from various parts of the United States, all of whom agree, when comparing our work with theirs, that for beauty, clearness of expression, and general symmetry and order, the work in the District of Columbia excels that of any other jurisdiction, within their acquaintance.

"And in this our Worshipful Brother, Lord Tenterdon, was not an exception; for he frankly and emphatically declared to me, after full opportunity to make the comparison, that he liked our work much better than theirs, and that the ceremony in the third degree was the most beautiful of anything of the kind he ever saw."

The question of work we respectfully refer to those Grand Lecturers who for years have been asserting that they possess the only original and genuine article. But we do not understand why "it is but proper" that "the standard of Masonic knowledge" should be higher in Washington City than in any other place in the country. If there is any good reason why it should be so, we are perfectly willing to doff our cap and shout with the loudest, "Great is Diana of the Ephesians!" We are, however, rather inclined to think that the Grand Lecturer (who evidently is a wag in his way) merely intended to compliment the brethren whose lines have fallen in pleasant places beneath the shadow of the dome of the Capitol, and at the same time indulge in a little complacent self-laudation, expecting that we Provincials would take it *cum grano salis*. And this opinion is confirmed by the following, which we find in the report on Foreign Correspondence:

"The clerks of Washington are the brains of the nation,' was said long years since, and it is emphatically true (we are not one of them)—for they transact all the business of every department of the Government. You change your President and Cabinet officers every four years, but the clerks continue, some twenty, some thirty, and some forty years, at the same desks and with the same portfolios, and no department head ever dreams of removing them. These men grace our lodges, chapters and commanderies, and upon them we rely to keep up the legal *status* of our institution."

When marking the foregoing for quotation, we intended to remark—but on the whole will only, by way of parenthesis, say that we hope both the Grand Lecturer and Reporter feel better.

Under the head of Nevada, we find:

We do not profess to know much about gift enterprises, but so far as our observation extends they appear to be a species of lottery, and lotteries are akin to gambling. We are aware that raffles and lotteries are in high repute at church fairs, but such entertainments are generally looked upon as pious frauds, and State Legislatures have before now legalized both gambling and lotteries. As Masons are bound to obey the moral law, it seems to us that the question ought to be determined by it, and not by the standard of morality set up by a church fair or a State Legislature. Any other rule would soon involve us in a labyrinth of absurdities and contradictions. For instance, there is in New Orleans, a "Louisiana State Lottery Co.," chartered by the Legislature, and the sale of its tickets is a legitimate business under the law; but the sale of Havanna, or any other

lottery tickets, is an offence which subjects the offender to pains and penalties. Does the moral law sanction such a discrimination? We think not, and are of opinion that our good brother comes nigher the mark when, in commenting on the Ohio rule in regard to the sale of alcoholic liquors, he says:

"The whiskey question is a very perplexing one; it seems queer to contemplate the distinction, *morally*, between selling liquid damnation at *wholesale*, and dispensing it in less quantities, and discriminating in favor of the wholesale process of leading men to destruction."

In our report of last year, pages 114, 115, we said of the proceedings of the Grand Lodge of Nebraska:

The following questions were referred to the Committee on Jurisprudence—we fail to find their answer:

1. "Is the God of the Mason the God of the Bible? and is the denying of the Bible a Masonic offence?"
2. "Is the denying of the authenticity of the Bible a Masonic offence?"

We present the answer as found in the report of the Louisiana committee, as also their comments:

"In answer to the first query, they are of the opinion that the denial of the existence of God as set forth in the Holy Bible is a Masonic offence; and in answer to the second query, they are also of the opinion that the denial of the divine authority and authenticity of the Holy Bible is a Masonic offence."

This conflicts with the universality of our institution. Masonry requires her initiates to profess a belief in Deity, but does not dictate to what faith or creed they shall belong, or the sacred writings on which they shall be obligated. The Christian believes that the new testament is an integral part of the Holy Bible; the Israelite does not, neither does he believe in the doctrine of the Trinity; the Mahomedan, the Hindoo, and the "heathen Chinese"—numbers of whom are Masons—believe in Deity, but do not acknowledge "the divine authority and authenticity of the Holy Bible." In our opinion, a Grand Lodge ought to legislate only on such matters as are entrusted to its special supervision, and, as it has no warrant to coerce the religious faith or political creed of members of the craft, remember the adage, *ne sutor ultra crepidam*.

If the learned chairman, in the last paragraph, had said, *let not the shoemaker go beyond his last*, instead of "*ne sutor ultra crepidam*," he would have saved us considerable time in hunting up a translation. But after we found the translation, we most heartily approve of the comments.

There is too much disposition among a certain class to urge upon Grand Lodges legislation that is not legitimate, or in accordance with the theory of the universality of Masonry.

We find the following under the head of

BRAZIL.—A union of the two Grand Orientes of the Lavradio and Benedictinos has been happily effected, and this restoration of harmony to the Masonic family of Brazil was the intolerance of the Bishop of Rio de Janeiro, who is waging open war against our institution. Father Jose Luiz de Almeida Martino, a distinguished Priest, was suspended from his clerical functions by the Bishop, for having exercised the duties of Grand Orator of the Grand Orient do Lavradio, and refusing, when ordered, to abjure Masonry. The war thus inaugurated, has been prosecuted with vigor, and the pages of the Bulletin are chiefly occupied with the controversy.

At a meeting of the Grand Orient do Lavradio, held April 21, 1872, resolutions were adopted authorizing the publication of articles in defence of our institution; soliciting the co-operation not only of the lodges, but of their members individually; and inviting the Benedictine Body to join in resisting the attack. Bro. Dr. Freire do Amaral says: "In the presence of the common enemy the old dissensions wholly disappeared. Our brethren of the Benedictine Circle held out their hand to us, and embraced us as true friends." They visited the meetings of the other body, and on the 20th of May, 1872, articles of union were ratified, and both bodies merged into the "Grands Oriente do Brasil Unido."

On the 27th of April, and previous to the ratification of the articles of union, at the General Assembly of the Grand Orient of Benedictinos, more than two thousand Masons of the two Grand Orientes were present. The business was transacted in the Apprentice's degree; the "Manifesto" against the Bishop of Rio de Janeiro and Jesuitism was adopted, and the proposed union hailed with enthusiastic *vivas*. The manifesto is an able document, temperate in its language, eloquent, and free from personalities. The address delivered by Bro. Joaquim Saldanha Marinho, Grand Master of the Benedictinos, is a spirited exposition of the encroachments of Jesuitism and Ultramontanism on civil and religious liberty; and the ability which characterizes the articles in the Bulletin shows that our brethren in Brazil know their own strength, as well as the vulnerability of the enemy with which they have to cope, and as the days of the Inquisition are over, they are not afraid of the result.

"The blood of the martyrs is the seed of the church." The ordeal to which masonry is at present exposed in Brazil, has united the brethren, increased the prosperity of our institution and enlarged its sphere of usefulness. The "United Grand Orient," firm and steadfast in its adherence to the doctrine of sole and exclusive Grand Lodge jurisdiction, advocates compulsory primary education as a means for the enlightenment of the people, appeals to the rights guaranteed by the constitution of the Empire for the free exercise of liberty of conscience in religious matters, and by acts of charity and pure beneficence disarms the hostility which priestly bigotry has arrayed against it. Under such auspices their success is assured, and we congratulate our brethren on their union and the brilliant future which awaits them.

The Report contains a very interesting article on "MASONIC RITES—*Their Relation to each Other, and Questions arising Therefrom*," from which we present;

Originally there was but one system, or Rite—that of "Free and Accepted Masons"—consisting only of the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, which are usually denominated the degrees of Ancient Craft Masonry. In those days a lodge was a congregation of Masons who only initiated, or conferred the first degree, on such persons in their vicinage as they deemed worthy; the second and third degrees being conferred in the General Assembly of Masons, or Grand Lodge. But when Masonry became disseminated on the Continent of Europe, and more especially in France and Germany, a desire for novelty, combined with vanity and frivolity, led to the fabrication of an infinity of degrees and ceremonies, unknown to the original character of our institution. These inventions were called "high degrees," and as they were classified and reduced to a system, or united in an organization, each specific classification, system or organization was termed a "Rite," and as each retained the three degrees of symbolic Masonry as a basis for the high degrees, they were erroneously considered a portion of it and included in the term. The great majority of these Rites died with their inventors, others have become extinct, several of them are still worked in Germany, but the York, French, or Modern, and the Scotch are the oldest, most important, and most extensively practiced. The so-called high degrees belonging to each system constitute that Rite; the three symbolic

degrees, although the basis of the different Rites, belong to none of them—they are *par excellence* Ancient Craft Masonry. And notwithstanding the differences in ceremonial, derived from the “high degrees” with which they were connected, the so-called York, French and Scotch Rite Lodges agree on all essentials, and live side by side and in harmony with each other, under the Grand Lodges of California, New York and Louisiana.

—But it has been asserted that the Scotch Rite is inimical to that of York. It would be sufficient answer to say that almost every prominent Mason in the United States is a member of both Rites, but the following resolutions, which were unanimously adopted by the Supreme Council of the Southern Jurisdiction, at its session held in Louisville, May, 1872, completely refute the charge:

“That there is nothing in the Ritual of Degrees of Scottish Rite as we have learned, teach and practice it, that detracts or takes from the York or American system of Symbolic and Templar Masonry any of its merits to the favor of the wise and good.

“That we not only disclaim any hostility or opposition thereto, but on the contrary, in the most positive manner avow and declare our warm sympathies, not only for these degrees and the Masons of those grades, but will in the future, as we have ever in the past, seek to act and work in harmony with them.”

Again, it is objected that the Constitution of 1786 give Supreme Councils control and jurisdiction over the three symbolic degrees. So they do; but what then? These constitutions have been changed and modified time and again, just as the constitutions of our Grand Lodges are changed and modified year after year. The Supreme Councils of the Northern and Southern Jurisdictions have never claimed or attempted to exercise any authority over the symbolic degrees, but it would be unreasonable to expect them to mutilate a document, which they consider a landmark, to remove a captious objection.

Appended to the report is an “Outline of the Rise and Progress of Freemasonry in Louisiana,” comprising eighty pages, by Bro. Scott. It is a very interesting document, and supplies a hiatus in Masonic history that is very valuable to those in search of light.

Bro. Scott retires from the Foreign Correspondence Committee, but is to continue his labors on the history.

M. W. M. E. Girard was elected Grand Master, and

R. W. Jas. C. Batchelor re-elected Grand Secretary.

MAINE, 1873.

The Fifty-fourth Annual Communication of the Grand Lodge of Maine was held at Portland, May 6th, 1873.

One hundred and forty-one lodges represented.

One hundred and sixty-five on the roll.

Two dispensations for new lodges issued during the year.

The Grand Master contents himself with a brief report of his official doings during the year—which shows that he did a large amount of *work*.

The following report of the Committee on Masonic Jurisprudence was adopted:

The Committee on Masonic Jurisprudence, to which were referred the decisions of the Grand Master last year, report that all the decisions are correct and should be confirmed by the Grand Lodge; except that the first decision, while correct in the particular case in which it was made, should be modified when stated as a general rule.

When a candidate is accepted by a lodge, it thereby acquires jurisdiction over him, and, in the opinion of your committee, no other lodge can interfere with him while that jurisdiction continues. Formerly, if he failed to receive the degrees, that jurisdiction continued indefinitely, as the Grand Lodge has already decided. (1866, p. 157.)

But in 1868, a Standing Regulation was adopted, that if an accepted candidate does not present himself within one year from the date of his acceptance he forfeits all his rights, and can be initiated only on a new petition. Temporary absence, of more than three months, however, is to be deducted.

Thus the jurisdiction of a lodge over an accepted candidate is limited to one year (except in special cases), and then the effect of his petition and acceptance wholly ceases. At the end of that time, the candidate may apply to any lodge within whose jurisdiction he resides.

Your committee recommend that the decision, modified as follows, be confirmed:

"A candidate, who has been accepted by a lodge, remains under its exclusive jurisdiction, until he forfeits his rights under Standing Regulation No. 25, when such exclusive jurisdiction ceases, and he may apply to any lodge then having jurisdiction over him, without the consent of the former lodge; but a rejected candidate must have in all cases the consent of the lodge which rejected him."

We have heretofore taken occasion to dissent from the doctrine that application for the degrees gives a Lodge jurisdiction during life. If that is to be the ruling, then go a step further, and demand *reasons for a rejection*. In our judgment, the "good old way" is the best.

We notice the following:

Resolved, That no person shall be examined for the purpose of visiting lodges in this jurisdiction until he presents satisfactory written evidence, under seal, that he was made in a regular lodge, and shall be allowed to visit only after examination, or being legally vouched for.

If an examining committee understand their business, *none but Masons* can be admitted—an imposter would be detected at once.

A large proportion of the Lodges, particularly in *new countries*, have no seal; of course, members of such Lodges could not visit where "written evidence under seal" was required. It strikes us that the *test* is sufficient, if properly applied, and covers all the cases aimed at by the resolution.

Bro. Drummond's Report on Foreign Correspondence comprises one hundred and thirty pages of the proceedings, reviewing the transactions of all the Grand Lodges in North America.

Under the head of California Bro. Drummond quotes a part of Bro. Hill's comments on Bro. Gouley's comments on the Convention of Masonic Reporters, held at Baltimore, and "rises to explain:"

In his review of Bro. Gouley's report he says :

"We hardly know what to make of the last dozen pages of this report. It purports to be a report (in the style of the 'London Punch') of a 'National Convention of Foreign Correspondents,' assembled to determine who deserved the crown of the Laureate, for the most abominable original poetical trash perpetrated during the year! The names of delegates are given from thirty-one States, beginning with Alabama and ending with West Virginia. The venerable Bro. Drummond, of Maine, was chairman, and Corson, of New Jersey, Secretary. Whether the speeches as reported were specimens of the wit of the speakers or of the prolific brain of Bro. Gouley, this deponent (not having been there nor even honored with an invitation) saith not—but their cachinnatory power is equally manifest, whichever position one chooses to take. The doggerel makers all press their claims, but at length the vote is unanimous in favor of Bro. Corson, of New Jersey, who perpetrated the following, and was crowned accordingly :

'I want to be a Poet,
And with the poets stand,
A crown upon my bear head,
The greenbacks in my hand.

'Bring on the crown at once, James,
Or, if that cannot be,
Just send it by express, dear,
And mark it C. O. D.'

'The decision was thus announced by the President, Drummond, and we confess that it reads so much like his style that we more than half believe it is genuine.'

Then follows the speech in which the decision is said to have been announced. This statement is *slightly* erroneous : 1. Bro. Drummond did not make *that* speech. 2. He didn't make *any* speech. 3. He didn't preside at the coronation. 4. *That* speech was never made, till Bro. Gouley made it in his report.

After the close of the Reporters' Convention, the coronation convention assembled, Bro. John W. Simons presiding. He made the speech, and we have assurances that the whole proceedings, reports, speeches, etc., shall soon be made public. After the report was made, the part Bro. D. had in the matter is fully expressed in a description of his action upon another occasion : "He just laughed—and shook." The affair was exceedingly rich and laughable, and the credit belongs to Bro. Simons. Some portions of the proceedings can never be published, as for example, Bro. Corson's smiling complacent look of victory, as with extended hand he whispered "Greenbacks, greenbacks," and his comical look of defeat and dismay as Bro. Simons placed in that extended hand a huge bundle of "greenbacks," whereon the virtues of "Egyptian hair coloring" were depicted in the *greenest* of ink. The insinuation thereby conveyed suggested to Corson a comparison of himself with Elisha of old, and we fear he wished he could turn loose a lot of *bears* to punish the irreverent boys by whom he was surrounded!

Under the head of Canada, we notice the following extracts from and comments on Bro. Mitchell's report :

In objecting to the doctrine that no visitor should be admitted to a lodge against the objection of a member, he says :

"One of our *thinks* is, that if a member cherish in his heart so much *secret* malignity towards a brother that his entry to the lodge would unseat him, he, the malignant brother, has no right to be there. 'If thou bringest thy gift to the altar and there rememberest,' etc., etc."

Now, what right has he to say that the member is actuated by malignity, rather than a knowledge of the unworthiness of the visitor? As in case of balloting upon petitions for initiation, the reason for objecting must be left to the conscience of the member objecting.

He says further :

"He backs out of his position on the subject of non-intercourse, and twists it around to clandestine Masons. We never did, and hope never shall, urge a word in favor of masonic intercourse with clandestine lodges or Masons. We believe an interdict of such intercourse by a Grand Lodge would be an act of supererogation, but if Bro. Drummond means that an edict of non-intercourse by a Grand Lodge against any other Grand Lodge does in and of itself make such other Grand Lodge clandestine, we not only deny it, but say that no man in his senses would assert it."

Not at all. Bro. M. announced the doctrine that no decree of his Grand Lodge, that a particular body of masons is clandestine, could bind him. We took issue with him. Then he said, as we understood him, that he did not allude to *masonic*, but to *personal* intercourse. We said, if that was his meaning we agree with him. Now, he seems to swing the other way. To prevent misapprehension, we will say, that we hold that no mason can hold masonic intercourse of any kind whatever, with a body, or the members of it, which his Grand Lodge declares to be clandestine, whatever may be his own opinion upon that question. In his reply to Virginia, we find that he holds the opposite ground, and that we correctly understood him in the first instance. He says :

"And we also hold that, independent of Grand Lodge, or any other interference, we are—each for himself—bound hand and foot to find out for ourselves who are and who are not clandestine Masons, and if we hold intercourse or recognize those who are clandestine, knowingly, or without due caution, we are violating our covenant with heaven."

We hold with Bro. Drummond, if our Grand Lodge declares a body "clandestine" our O. B. prevents Masonic intercourse.

In our last report—page 63—we noted and commented on the action of the Grand Lodge of Delaware relative to Alpha Lodge, No. 116, of New Jersey. We notice that both Bros. Scott and Drummond take the same view of the question that we did, we quote :

With Bro. Scot, of Louisiana :

"We deprecate the remarks of the Grand Master and the action of the Grand Lodge as tending to revive agitation on a question with which masonry has nothing to do. If Alpha Lodge, No. 116, has violated the ancient landmarks by initiating men who are not free-born, a complaint to the Grand Lodge of New Jersey would have been the proper course to pursue; such complaint would have received respectful attention, and if, on investigation, substantiated, the correct remedy would doubtless have been applied. On the other hand, if any Grand Lodge permits its subordinates to violate the ancient landmarks with impunity, the Grand Body, and not the subordinate, ought to be held responsible."

If Delaware undertakes to determine the *status* of all lodges in the country, she'll have enough to do without attending to her own business. But seriously, is not such action a grave insult to a sister Grand Lodge? While one black ball excludes a petitioner, and the objection of a single member, without stating reasons, excludes a visitor, are we not safe enough without interfering with the prerogatives of another Grand Lodge.

Under the head of Connecticut we find the following comments on Bro. Wheeler's report :

He doubts the authority of a Past Master to open a lodge in the absence of the Master and Wardens. The second regulation of Anderson's Constitution provides, "And in case of death or sickness, or necessary absence

of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of a lodge before; *for the absent Master's authority reverts to the last Master present*, though he cannot act till the Senior Warden has congregated the lodge."

But on Nov. 25, 1723, "it was agreed that if a Master of a particular lodge is deposed, or dimitts, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since in the Master's absence, he fills the Master's chair, even though a former Master be present."

And in the fourteenth regulation, it is said that in the absence of the Grand Master his authority reverts to the last former Grand Master present.

And the old twenty-first regulation makes provision that in case of vacancy in the office of Grand Master, the last former Grand Master should be invited to resume his office, "which now, of course, reverts to him;" and by the new Regulation, the Senior Grand Warden succeeded to the chair, only when no former Grand Master or Deputy could be found who would assume it.

In the Constitution of the Grand Lodge of New York, printed in 1801, it is said, "Although it was formerly held that in such cases the Master's authority ought to revert to the Past Master who is present, yet it is now the settled rule that his authority devolves upon the Senior Warden," &c.

Also, "If none of the officers be present, nor any former Master to take the chair, the members according to seniority and merit shall fill the place of the absent officers."

A similar practice seems to have prevailed in Massachusetts, for by the Constitution of 1811, a lodge is forbidden to confer degrees in the absence of the Master and Wardens, "unless a Past Master is present to preside." This provision was continued until within a few years, and is still contained in the Constitution of the Grand Lodge of Maine. In the present Massachusetts Constitution the clause quoted is omitted, leaving the implication that other business than conferring degrees *may be* transacted in the absence of the Master and Wardens. On March 17th, 1773, Portland Lodge, in the absence of the Master and Wardens and all Past Masters, elected to the chair the oldest Master Mason present, who presided during the evening.

From a careful examination of the constitutions, we are satisfied that it was the ancient law, that in the absence of the Master his authority reverted to his predecessors; that it was afterwards modified to allow the Wardens to succeed to his position; but that in the absence of both, it is the prerogative of a Past Master to open the Lodge. We were formerly of a different opinion, but having been led, by the decision of the Grand Lodge of Virginia, which Bro. Wheeler criticises, to examine the question fully, we have changed our views and come to the conclusion above stated."

Under the head of Illinois he says:

We must take issue with him [Bro. Robins] upon one question. He holds that a suicide, whether insane or not, is entitled to Masonic burial. In fact he holds that a member of a lodge, not under charges or discipline, is entitled to masonic burial, if he desires it, whatever may be his character. If a man has not been dealt with, he holds that we must accept the consequences, no matter how unpleasant they may be. We hold that the phrase "in good standing" has no such narrow meaning, and that the lodge has the right to determine that question, whenever it arises. When a member applies for a dimit, the question arises whether he is in good standing, and the granting of a dimit is submitted to vote, to determine that very question, and we have known of more than one instance in which a dimit has been refused because the lodge was not willing to certify that the applicant was "in good standing." "Then why not discipline him?" asks the objector. There are many cases in which a man's character is bad, and yet in which it is impossible to prove specific charges. Again, suppose a

member in good standing, under a sudden provocation, commits murder, but receives injuries of which he dies immediately, would any lodge bury him with Masonic honors? Yet a suicide (if not insane) is a murderer."

We hold with Bro. Robbins that a member of a lodge is in "good standing" until he has "been dealt with."

We think Bro. Drummond holds that a brother cannot be disciplined without a trial. Now, we submit that a vote declaring a brother not in good standing is a punishment, of more significance than a "reprimand," or "striking from the roll." We acknowledge that a vote by which a dimit is refused is equivalent to declaring the brother *not* to be in "good standing," but we deny the right of a lodge to make such declaration until after trial.

We hold that a dimit is nothing more or less than the Secretary's receipt for moneys paid, and as such the lodge has nothing to do with its issuance.

Under the head of Indiana, he says, and in which we concur:

The following is the best statement of the object and importance of Reports on Correspondence that we have seen:

"These reports, if well prepared, are a very great labor to some devoted brother, and of course increase the size of the 'Annual Proceedings,' and hence increase the cost of printing, but we think it money well expended. The great body of the brethren cannot individually procure copies of the proceedings of other Grand Lodges, and if they could, few, perhaps, could spare the time to read them, and hence to embrace in the proceedings of each Grand Lodge a synopsis or digest of the most important portions of the proceedings of all others, is perhaps the best method of placing before the entire fraternity condensed current information from the Masonic world.

"In these reports, too, we find most thorough discussion of important questions of Masonic law, and a search into history and precedent not to be otherwise obtained. The proceedings of the different Grand Lodges are criticised by many able pens, and errors detected and fallacies exposed, and in all disputed questions a force of argument and a preponderance of testimony will be adduced on one side or the other, until the right shall be reached and uniform precedent firmly established. By all means, then, let us continue the excellent medium of Masonic Grand Lodge intercourse obtained in the Reports on Foreign Correspondence. It is money and labor well expended."

Under the head of Iowa, he says:

Iowa still disfigures her proceedings by the use of a "parallelogramic hieroglyphic" to represent the word "lodge," and Bro. Taylor defends it. Missouri used to have the same disease, but got well some time ago, and Louisiana has recently followed her example. We have hopes of Iowa, especially as in every other respect her proceedings are models, scarcely inferior to our own!"

We hope our Grand Secretary will take the hint and govern himself accordingly.

We desire to inform Bro. Drummond that "the delay" was *not* for the reason given—nor yet did the *report* end with Ohio, although

the *printing did*. But telling the whole story would do no good *now* as there is a different *regime*.

We shall make use of Bro. Drummond's report in our notice of other proceedings.

In 1872 the following amendment to the Constitution was adopted:

Every candidate who shall receive the third degree in any lodge in this jurisdiction, shall thereby become a member of said lodge, and the Secretary shall record his name upon the roll of membership.

We approve of the position, this idea of making membership depend upon signing the By-Laws, is not in accord with our ideas. The act of affixing his name does not strengthen the O. B. taken.

M. W. David Cargill, Grand Master, and

R. W. Ira Berry, Grand Secretary, were each re-elected.

MASSACHUSETTS, 1871,

The One hundred and thirty-eighth Annual Communication of the Grand Lodge of Massachusetts was held in Boston, December 13th, 1871.

One hundred and forty-five lodges represented.

Two hundred on the roll, including Three located in Chili and one in Peru.

Five dispensations for new lodges issued during the year.

The proceedings are contained in an elegantly printed volume of seven hundred and sixty-eight pages. Among the embellishments are, portraits of Henry Price, who has been, until within a few years, recognized, as not only the first Grand Master of Massachusetts, but also of North America; now both points are disputed; New Jersey claiming that the deputation of Daniel Cox had a priority of four years, (dating 1729), others assigning 1768 as the date of Price's commission, but of that more anon; of Winslow Lewis, M. D. the genial, urbane gentleman of the old school, one whom the poor man reveres for his unostentatious charities, and the M^asons love because—but we are not writing a panegyric on the Past Grand Master; and of Grand Master William Sewal Gardiner who, although a young man, is the peer of all his predecessors in the chair of King Solomon in Massachusetts.

At the Quarterly Communication in March a charter was granted for a lodge at Valparaiso, notwithstanding the protest of the Grand Lodge of Chili. The Grand Lodge of Massachusetts recognized the latter body in 1862, but *now* claim that it was only a qualified

recognition ; that in such recognition Massachusetts surrendered none of its rights, and because the Grand Lodge of Chili worked the Scotch Rite.

We opine that there would be a small sized *row*—to use a homely phrase—if somebody should authorize the working of the first three degrees according to the Scotch Rite in Massachusetts, and yet it would be only the difference of the “animal on the bridge.”

Grand Master Gardiner is not an admirer of what is termed “adoptive Masonry.” In his address at the March Quarterly, he says :

An attempt has been made to organize in Massachusetts an order of what is termed “Female Masonry,” under the designation of the “Eastern Star.” Following the precedents established by two of my predecessors in office, I have decided that this Order is not a branch of the institution of Freemasonry, and that it has no connection with it, either in form, symbol, dogma, or doctrine. Lodges have been forbidden any connection with it, and have been instructed to deny the use of their lodge-rooms to this anomalous organization. It is contrary to one of the great fundamental landmarks of the Craft, and those who are seeking to propagate this Order either in Massachusetts or elsewhere, are acting in violation of their solemn obligations as Masons ; or, if true to their vows, they are practising a most contemptible imposition upon those women whom they seduce into their Lodges. They stand condemned before the enlightened Craft either as traitors or as impostors. No such organization as this can exist and flourish without lowering the high standard of our institution and debasing and corrupting the true sources of Masonic charity and Masonic Fellowship.

At the Annual Communication in 1870 a petition containing two hundred and thirty signatures was presented to the Grand Lodge

Stating that certain portions or features of a theological or sectarian character, contrary to the letter as well as the spirit of Freemasonry, exist in the ritual and work of the Order, and desiring an investigation whether the universality of Freemasonry has been overthrown or disregarded.

was referred to a committee, of which Bro. C. L. Woodbury was chairman ; their report is contained in the proceedings of the September Quarterly, and embraces twenty-six pages.

The report exhibits a vast amount of research and much learning and is a valuable Masonic document ; and yet, somehow, it does not exactly satisfy us. We propose to present a few extracts :

Masonic historians are divided into two schools, supporting with research and ingenuity contrary opinions of the origin of our craft ; the one, following the traditions, believes Masonry to have had its ancient landmarks handed down to our day, and its secrets preserved by unwritten traditions ; but the other disclaims faith in the existence of speculative Masonry before the organization of a Grand Lodge in London in 1717, and ascribes the origin of our traditions and landmarks to that body.

* * * * *

As a historical question, it cannot longer be contended that the institution of Freemasonry is due to the London Grand Lodge. Important and valuable to the future prosperity of the craft as were some of the

modifications they made in its organization, yet the substantial characteristics remained as they had received them from those who went before them. Uncontroverted evidence shows the existence in England and Scotland, during more than a century preceding A. D. 1717, of numerous active lodges of Freemasons; and many manuscripts have been brought to light, from public as well as private archives, containing sketches of the history of the craft, and the ancient charges. These manuscripts seem to have been written at different dates in the fifteenth, sixteenth and seventeenth centuries, and appear to be distinct, corrupted variations of some preceding older original works on the same subject.

* * * * *

These manuscripts agree that the first charge to a Craftsman was "To be true to God and to holy church, and use neither heresy nor error, according to your own understanding," etc. The most of them begin by an invocation to the Holy Trinity; and the sacramental oath to adhere to the charges is directed to be taken on "a book," which some are careful to designate as the Holy Scriptures. At the era when the originals of these manuscripts were composed, there cannot be a doubt that Freemasonry lived in accord with the established Christian religion of England.

To which Bro. Robbins, of Illinois says :

We have no doubt that at the time referred to, Masonry was strongly sectarian in its utterance, sometimes more and sometimes less so, according as its connection with the established church was more or less intimate. This however, freely admitted, does not prove that it was right, or consistent with the character and design of the institution. There is no legitimate Masonry anywhere that has not come down to us from the Grand Lodge formed in London, in 1717, and that Grand Lodge, with the documents in its possession from which they were compiled, authoritatively declared the "charges of a Freemason," as published by Anderson, to be the law of Masonry. If there is anything in the Institution less broad and catholic than the first of those charges, entitled "concerning God and Religion," it has no rightful place there.

That appears to us to be the "gist" of the matter referred to the committees. Is there anything in *our* Rituals that conflicts with the "Ancient Charges" headed "concerning God and Religion?" We say there is *not*, but the committee thus conclude :

So far as relates to a comparison of the practice of our art by this Grand Lodge, and its predecessors in Massachusetts, your committee, after careful search, are satisfied that no innovations of a sectarian nature have crept in. The conservation has been faithful.

The report was adopted.

We may be obtuse, but we say that after a careful examination and study of all the rituals within our reach, during the past thirty odd years, *none* contain any matter—including symbols, that might not have been used in Solomon's time, with the exception names used relative to the parallel lines, &c., and it's all humbug to say that the use of those two names is sectarianism.

Every civilized or semi-civilized people on earth have their sacred Book, and in a Masonic Lodge that book should be displayed on its Altar.

If I visit a Masonic Lodge in a Mohommedan country, and find the Koran on the Altar, I as a Mason am bound to recognize it as *their* Sacred Book, or they visiting here are bound to recognize ours, and it would be hypocritical to object in either instance. The Bible is revered by Masons in Christian nations because it is the Sacred Book of the People. But Masons, each and every one, may revere it for personal reasons, with which the Lodge has no concern.

There is no sectarianism in that.

Cold-blooded, morose, selfish men, who have no love about them; or those who discard duty or obedience; intolerant, obstinate men, who do not appreciate characters like those of the Sts. John, very appropriately pronounce any allusion to either of them sectarianism.

Masonically, the names are used as symbols of virtue, truth, integrity, tolerance, fidelity, innocence, nobleness, generosity, love, &c. These names are used because striking and, well known, others might be, "all things being equal."

There is no sectarianism in that.

But we must acknowledge that we have heard chaplains, in both Subordinate and Grand Bodies, make use of expressions that we thought not appropriate, but the language used was not ritualistic.

At the Annual Communication the Grand Master delivered an address which occupied thirty-six pages of the proceedings. We presented an extract under the head of California. There are other matters in it which we had marked, but there is yet five hundred pages in the book; and we must omit something.

Bro Cheever, from the Grievance Committee, presented several learned and instructive reports, not extracting from which and attaching to this, is a loss to our Grand Lodge.

At the Installation Communication the Grand Master delivered an address which, with the accompanying documents, comprises one hundred and ten pages.

M. W. Bro. Gardener is an indefatigable student of Masanic History, and the address in question is one of his valuable contributions to Masonic literature.

Massachusetts claims as a fact—and the Masonic world has acquiesced, that the first Masonic lodge on this continent was established in Boston, in 1733, by Henry Price, under the authority of the Grand Master of England, and that in 1734 the authority of

Henry Price was confirmed, and in addition thereto, was appointed or deputized "Provincial Grand Master for North America."

It is now asserted that Price *had no authority* to organize a lodge—that there is no evidence that the Grand Lodge of England, or its officers, had any knowledge of his claim of rank and authority until 1768; that the first Lodge, called the "Royal Exchange," from the Tavern in which the meetings were held, now known as "St. John's Lodge," was not legally constituted until 1837, and that it never had a charter until it received its present one from Massachusetts, in 1792,

We should not judge of the legality of a Masonic act done one hundred years since, by the regulations of to-day. Customs change—for instance: among the "By-Laws of the First Lodge in Boston, adopted October 24th, 1733," we find the following:

III. No brother or brothers shall set any victuals in the Lodge room while the Lodge is open, without the leave of the Master or Wardens, nor call for any liquor or tobacco without leave as aforesaid.

We do not remember of any by-laws of the present age that contains a similar provision.

We must admit that, tried by the standard of to-day, "St. John's Lodge" would stand a poor show to sustain the claim of being the first legally constituted lodge on this continent.

It will not do to stick too close to the requirement of charters, because in that case "African Lodge," in Boston might come in ahead, which would be very *unfortunate*!!

Bro. Gardiner presents an array of facts, which in the condition of Masonry in 1733, abundantly sustains the claims of Massachusetts.

The feature of the "Installation Communication" was the "Feast of St. John the Evangelist." The record does not say how many resumed labor at the call of the Grand Master *from* refreshment "at thirty minutes past low twelve."

The speeches made by the new Grand Master, Past Grand Masters, Grand Chaplain, etc., etc., all of which appear in the proceedings, were worthy of the parties, and if our Grand Lodge had more money we would present them here: we cannot do that, but we select one which it is fortunate, for those who desire to know something of the past that the Grand Secretary preserved. He that spoke it will speak no more, he has gone home, as have several of the other speakers on that occasion. We present Bro. Moore's address with the Grand Master's Introduction:

SPEECH OF M. W. GRAND MASTER NICKERSON.

BRETHREN:—In the year 1733, the Earl of Montague, then Grand Master of England, commissioned R. W. Henry Price as Provincial Grand Master for New England. In that commission, he expressly *willed and required* that the Brethren under the jurisdiction of the Provincial Grand Master should celebrate, each year, the Feast of St. John the Evangelist. The first Feast of St. John the Evangelist held on this continent took place in the "Bunch of Grapes Tavern," in King Street, Boston, on the 27th of December, 1733, and it was annually celebrated either at the "Bunch of Grapes Tavern" or the "Green Dragon Tavern," every year from that time until the breaking out of the Revolution. That interrupted the Feast as well as many other Masonic duties. It was only observed at intervals, I think, from that time until the year 1857 or 1858, when, under the administration of Grand Master Heard, the Feast was revived, and since that time it has been celebrated, in some form or other, at each annual recurrence.

I am extremely gratified, Brethren, to see so large an assembly on the occasion of this celebration. I am indebted to my predecessor for the hint of an important feature in these festivities. It is forty years since the Freemasons of Boston and vicinity issued the Declaration, a copy of which I have caused to be placed under each plate to-night. I believe that that Declaration has not been reprinted since it was originally issued, December 31, 1831. Of the fifteen hundred brethren who signed it, probably not ten per cent. survive. About four hundred and fifty signed it in Boston, and as nearly as I can ascertain, only about forty-five of them are living. Several of those Brethren are present to-night, including the author of the Declaration. We thought it would not be safe to postpone the celebration to the fiftieth anniversary of the date of the Declaration, for fear that there might be no survivors present with us. For the purpose of giving you the fullest and most complete explanation of the state of things at that time, I propose, Brethren, to call up first on this occasion the author of that Declaration, and he will excuse me if, in doing so, I become a little personal, and venture to tell a story which is familiar to a few of you, but probably to most will be entirely new.

Some years ago, a company of Masonic Brethren left Boston for a fishing excursion down the harbor. The winds blew, the waves were tempestuous, and many of these Brethren were terribly sick. *They wished they hadn't come. They gave more than they took from Neptune,* and some of them were disabled through the whole day, among whom were the then Recording Grand Secretary, and our venerable Father Martin, so well known to many Brother Masons. They were stretched at full length on the deck of the yacht, and didn't care much whether they lived or died, whether they went overboard or not. After lying in this manner for some time, Brother Moore wriggled and twisted, and finally said, "Brother William, move a little; I want to stretch my legs." Father Martin retained his wit, in spite of the condition of his body, and he immediately replied, "Oh, don't!!! Charles, don't!!! *they are long enough already!*" (Laughter.) Looking upon it in the light in which Father Martin regarded the subject, we cannot dispute that he was quite right; but as Masons, we must all admit, that if a man is a good Mason, the *more* of him there is, the better. (Applause.) At any rate, on this occasion, it is my duty to *draw him out*. (Great merriment.) In my judgment, Brethren, notwithstanding he has been in the service of the Fraternity, in some position or other, for more than forty years, the grandest service he ever rendered the Institution was in writing that Declaration. (Applause.) If he had done nothing else, he would be entitled to honor from this assembly. Brethren, I give you the health of Right Worshipful Charles W. Moore, the author of the Declaration. He is a Mason of fifty years' standing, and six feet two in his stockings. Long as he is, we would not bate one jot or tittle of him. (Loud applause and laughter.)

Song—"So say we all of us."

SPEECH OF R.^s, W.^s. CHARLES W. MOORE.

MOST WORSHIPFUL GRAND MASTER:—I could wish that I was just now down the harbor trying to catch cod, and my Brother Martin was really pulling my legs out. I think I should stand a chance of getting off better than I shall here. But my first duty is, to thank you most cordially, and from the bottom of my heart, for the opportunity you have afforded the few remaining survivors of the signers of the Declaration to come together on this occasion. I regret that they are not all here. The number is very small, but it would have been very gratifying, I know to the Brethren, to have looked upon their faces once more, and probably for the last time of life.

Sir, I thought when you suggested that I should be expected to speak on this occasion, that perhaps it would be interesting to the Brethren, if I should go back to the time of the anti-Masonic excitement, and trace its history down at least to the period when this Declaration was demanded by the public sentiment; but the clock admonishes me that short speeches must be the rule and order of the evening. I cannot, however, pass on through much of this history without stopping to refer briefly, in a single word, to some of its more prominent facts, omitting all the collaterals, all the incidents, which I know would be interesting to my Brethren, who are not, probably, well informed as to the transactions which occurred forty years ago in relation to our Institution.

I desire, in the first place, to notice a fact of some importance, which has been too generally overlooked in the discussion of the subject, and which teaches a lesson that may be useful to all hereafter. This fact is, that the anti Masonic excitement which overran this country like a tornado from 1826 down to 1834, when it was killed off in Massachusetts, is traceable directly to the bad management of the Fraternity in the interior counties of the State of New York. There had been, as early as 1822 or 1823, serious differences in the Grand Lodge, between the Lodges in the western part of the State and those located in the eastern part. I cannot go into the details, but the result was, that the Grand Lodge was divided into two rival bodies, one of them holding its sessions at Albany, and the other in the city of New York. The great radical mistake, however, was that the whole jurisdiction was thrown open to be occupied in common by both bodies. The consequence of this anomalous arrangement was, that it created in the State two rival Grand Lodges, and the natural sequence was that rival Lodges were scattered about all over the territory; the ambition of each being, not only to multiply Lodges, but to increase the members of them; and all along the line of the canal, wherever there was a boat landing, or an inconsiderable village, there was a Lodge to be found. Canvassers, either by appointment, or as volunteers, were active in all the Western counties, and persons were urged to come into the Institution, who had no more right or claim to be there than they had to be in any other good place, or to associate with honorable men. They were brought in, forced in, without the payment of any money, but on notes and due-bills, and when the time came for a settlement and a readjustment of the pending difficulties, and a reunion of the bodies, thousands of dollars rolled into the Grand Lodge in due bills, that had never been paid, and which there had never been any intention to pay. This condition of things was one precisely adapted to produce the results which followed.

This view of the case has usually been allowed to pass without special remark, in discussing the attendant causes of the excitement. Our New York Brethren suffered as we all suffered; but the lesson which the fact teaches, is of too much importance to the present and future welfare of the Institution to be wholly passed over in silence. We are always in more danger from internal differences and dissensions than from the open and fanatical attacks of our enemies.

In this way the soil was prepared, and the seed was sent forth, from the little town of Batavia, by a clique of men, of whom William Morgan was the principal, having as accessories, David C. Miller, who was then the

publisher of a paper in Batavia, and David Johns, employed as an emissary and agent in circulating the writings of Miller and Morgan all over the State. The proper explanations were not made by the official organs of the Craft. Our Brethren were alarmed, and misled by their groundless fears. They were more timid then than they are to-day about what it is proper to say abroad, or what it often becomes necessary to say openly. They took the alarm, and natural results followed. But I will not trouble you with tracing that record. There is, however, one fact that I desire to state, and that is, that the last that was heard of Morgan, he was in Fort Niagara, near Lewiston, N. Y., in charge of Edward Giddings, a seceding Mason, and the author of the first, and perhaps most unscrupulous and scandalous anti-Masonic Almanac ever published in this or any country; and if Morgan was ever feloniously put out of the way, it was by the party who were the most interested in it, of which Giddings was one of its most efficient and trusted agents.

In September, 1826, the excitement broke out in New York, and by the summer of 1827, the State was all in a blaze. There was no safety in the interior counties of the State for any man who had the courage to avow himself to be a Mason. The coaches, as they drove up to the hotels, were stopped, the doors were thrown open, and the inquiry was made, whether there were any Masons there. The whole business of the State was interrupted; churches were broken up, and Masons denied communion with them; families were divided; fathers were set against their sons, and mothers against their daughters. This last fact may seem a little singular; but when I tell you that the women in the western part of the State held a convention at one time, and voted that their daughters should never marry a Mason, you will understand that such a condition of things might very well exist.

Such was the position of affairs in 1827. In the summer of that year, while this anti-Masonic fire was raging with great violence all over the State of New York, and had extended itself into Eastern Ohio, swept over Michigan, and touched the western part of Pennsylvania, a resident of the neighboring town of Milton, a gentleman of mercurial temperament and not over-particular in his discriminations between right and wrong, visited that hot-bed of anti-Masonry, took the infection, and brought it to Massachusetts. He engaged with him a person who was at that time the postmaster of his village; another, a lawyer, who was a fit instrument for his purpose, but whom I cannot stop to describe. These three, big with the importance of their mission, united, and came to Boston, and enlisted with them in their unrighteous work such men as Phelps, Odiorne, Gas-set, *et id omne genus*, and employed the notorious Avery Allen, a seceding Mason, as a public lecturer. Such was the beginning of the anti-Masonic excitement in Boston. It soon worked itself into all the neighboring towns, broke up many of our Lodges, spread dissension in our churches, and demoralized too many of our clergy, too many (God knows too many) of whom, trampling their obligations under their feet, joined our enemies, and, in many instances, did us more harm than all the other opposition that was arrayed against us. Among them, I am reminded, was Moses Thacher, of Wrentham, a man who had been made, gratuitously, a Knight Templar in the Providence Encampment, paying simply a small initiation fee to the Grand Encampment of the State. He took those degrees, and on the first opportunity turned against us, betrayed us, and came out one of the most active and dangerous, because one of the most talented, anti-Masons in the State. He subsequently went into the Legislature, and served one year as Senator, and I have heard of him as having been within a year near his old location, from which he was ejected for his immoralities aside from his anti-Masonic and religious views.

Well, sir, the excitement continued. It worked its way, as I have said, into our villages. As in New York, it broke up Masons engaged in business, wherever it obtained a foothold. Many of our Lodges were swept away, entirely broken up. I had occasion, subsequently, in settling up matters, to visit some of them myself, and I found their working material

and all their property in some cases stowed away in attics. I remember that in one instance, out here in Taunton, I found the material scattered about in a dirty attic, where a few brethren, not more than three or four, were in the habit, during the excitement, of meeting and cultivating the ritual of the Order. Among them was a friend by the name of Brown—I have forgotten his given name. There were not more than half a dozen at that time who were willing to avow themselves Masons and stand by the Institution. Few men in the small towns could do so without sacrificing their personal comfort and that of their families.

In 1830, or a little earlier than that, the Grand Lodge was occupying the old State House in this city. Their lease had expired, and it became necessary that they should provide for themselves a new location—a thing that was not very easily done. With a very small sum in the treasury, and perhaps some debts upon them, they purchased the land on which the old Temple, here on Tremont street, was subsequently built. In October of that year they laid the corner-stone. Notwithstanding anti-Masonry was so violent here at that time that no Mason could walk through the streets without being pointed and denounced as a murderer, such as, "There goes one of the murderers of Morgan;" "There goes one of those knightly assassins," and all such opprobrious and insulting epithets—the Grand Lodge had the firmness and determination to lay that corner-stone with a public procession. This was formed at Faneuil Hall, in October, 1830; and after the brethren had got together and organized within the building, they marched out of the door now in front of Quincy Hall, into a crowd such as the eye, at that time, rarely rested upon. The entire square, as well as Merchants' Row and North Market street, and every place where anybody could get an opportunity to see, was crowded with people. The Grand Marshal who led off on that day, or one of the Assistant Marshals, was Lynde M. Walter, a young man, but a man of a good deal of nerve; and Masons at that time had a good deal of nerve, particularly those who dared to come out in a procession. He walked out with his baton in his hand, and, with his head erect, marched into that crowd. It was the grandest exhibition of moral courage that my eyes ever fell upon. (Appause.) Old men, with gray hairs and trembling limbs, our oldest and most substantial citizens, such men as Thomas Denny, Thomas Melville, Francis Welch, Thomas B. Wales, Rev. Thaddeus M. Harris, Rev. Dr. Samuel Osgood, of Springfield, and hundreds of others, of equal weight of character and social position, were among the number, and they walked into that crowd as the cavalry at Balaklava walked into the Russians. Of course we had the police there, for Mayor Otis had taken charge of that, to open a way for us, and we moved on steadily through Merchants' Row, and up State street, the whole way lined with anti-Masons, and every ten steps we heard the taunt, "There go the murderers!" Men would come up to the Boston Encampment, and say, "You are the men who killed Morgan;" and the crowd hooted and yelled at the "assassins," as they called us. It was a trying time, and it required a good deal of nerve to meet it; *but it was met, and the corner-stone was laid.* In a few weeks, as soon as the building rose above ground, those infamous scoundrels went, in the night-time, and wrote upon its corner-stone, "Golgotha;" intimating that there was the place for assassins, a building erected for murder, "the place of the skulls."

The corner-stone was laid; but the excitement increased rather than diminished. I should have stated before, that prior to this time—a year before, I think—the anti-Masons had raised a fund to establish a paper in the City of Boston, called the "Anti-Masonic Free Press," one of the editors of which was a young lawyer of the name of Paine—Asa Warren Paine, who was at one time Secretary of one of our Lodges. Associated with him was another young lawyer, one of his own class, by the name of George W. Adams. They conducted that paper with such assistance as they could get from Gasset and Phelps, and other violent anti-Masonic leaders, for some time. It was even more violent after the laying of the corner-stone of the Temple than before; but, feeling that their force was

inadequate to the purpose they had in view, since there were over two thousand Masons who dared to appear in procession in the streets of Boston in defiance of their maledictions, the party sent on to Providence, and engaged Mr. Benjamin F. Hallett to take charge of a new paper to be published semi-weekly in Boston, which was called the "Anti-Masonic Advocate." That paper was supported by Henry Gasset, John D. Williams, and other men of means. I am told that Mr. Williams' part of the expense was \$20,000. However, it went on, up to 1830. The public mind, after that procession, for it had an effect upon the intelligent people of Boston, got very uneasy. Men were willing to believe, though without any just reason, that Masonry interfered too much with politics, but they were not willing to admit that Masons could possibly be guilty of the scandalous charges alleged against them. They said, however, that it was imperative upon them, out of respect to the interests of the community (which meant the interest of the party) and out of respect to themselves personally, that if these charges were not true, they should be denied. The Grand Lodge thought, then, that it understood its own business about as well as the politicians did, and they were not prepared immediately to do it. However, it was pressed so hard upon the Fraternity in Boston, that Grand Master Jenkins called around him his officers and advisers, and suggested to them the expediency, the necessity, indeed, of coming out with some official denial of them. Two or three conferences, I think, were held, but they could not agree upon any proper document to be laid before the public. The Hon. Francis Baylies, one of the able men, and one of the most distinguished of his day, prepared, as I was told (for I was not present at those meetings), a long, and of course a learned and powerful argument, to lay before the people. There was the mistake. It was not argument that the occasion called for, or that the people would read if they had it. The consequence of this disagreement was, a postponement of the subject from time to time until the patience of the brethren in the city was entirely exhausted.

It so happened that just at that time there was in existence a little body of faithful, firm brethren, who did not fear to look anti-Masonry in the face, who had no fears of any personal consequences, and who devoted themselves night and day to the protection of our Institution, and devising means for its defence. That little body was known at that time as the "Boston Encampment of Knights Templars." (Applause.) It was a glorious body, and if there is one organization in this whole country to which the Masonic Institution is more indebted than another, it is to that little band of twenty-five or thirty, of faithful, staunch, and intelligent brethren. (Applause.) Their custom was to meet at each other's houses every Friday night, to consult on the condition of the Institution, and to enjoy themselves, as a matter of course. There was no movement during that whole excitement; there was not a substantial measure to meet it or allay it, that was not either originated or immediately seconded by that little band. Finding that the Grand Lodge was dilatory, as they thought, on one Friday night, at the house of the venerable and beloved brother Robert Lash, it was proposed that the Boston Encampment, small as it was, should come out, over their names, and give the lie to the scandals with which they were daily and hourly assailed. (Applause.) A committee was then appointed, of which I was made chairman, with my brother Dame here as my associate, to draft a paper to be presented at the ensuing meeting of the Encampment, at the house of our lamented brother, Thomas Power. I wrote that Declaration, and presented it at his house, and it was immediately accepted, and measures were at once taken to have it signed by the members. But it soon got out, perhaps the next day, that the Encampment were moving in the matter. It was then found necessary to print a few copies to be circulated in the city of Boston. We did not contemplate, as I have said, going beyond the Encampment, but the brethren pressed us so hard, that a few copies were printed and put into the hands of members, and the leading Masons of the city were waited upon—among them, Grand Master Jenkins, an honorable, devoted brother

—and they immediately indorsed the plan, abandoned whatever they had before the Grand Lodge, and adopted this Declaration. In less than a week it was signed by four hundred and thirty-seven good, substantial, faithful, Masonic Brethren, resident in the city of Boston.

I should state further that the country members, hearing of it, came forward and desired to sign it, and before it was prepared to be published, as you have it now, it was signed by over fourteen hundred and thirty Masons. It was subsequently adopted by the Grand Lodges of Rhode Island and Connecticut, and was signed by more than six thousand Masons here in New England.

This Declaration was the first heavy blow given to anti-Masonry, but it did not kill it. It continued on until it received two other blows in Massachusetts, namely, the surrender of the civil charter of the Grand Lodge in 1834, in a memorial to the Legislature, which I had the honor to write, and the trial of Moore and Seavy for an alleged libel on Samuel D. Green, then editor of the Boston "Anti-Masonic Christian Herald," in which the defendants proved the plaintiff to be a man of a depraved and vicious character, and were of course acquitted, and thus virtually terminated the contest.

But, Most Worshipful Grand Master, I am occupying more time than I should, and after thanking you again for your kindness in affording an opportunity to the remaining few who signed that Declaration to be with you to-night, I will, with your permission, ask those who are here to rise.

Several gentlemen rose, and were greeted with hearty and prolonged cheers.

HON. MARSHALL P. WILDER.—I propose, sir, with all solemnity, as some of the few who are here will probably never celebrate this anniversary again, that the names of the surviving members who are present be called.

The Grand Master called the names, the venerable gentlemen remaining standing, and responding as they were called, the large company cheering with the utmost heartiness and enthusiasm: R. W. Winslow Lewis, R. W. Charles W. Moore, R. W. Abraham A. Dame, R. W. Marshall P. Wilder, R. W. George G. Smith, W. Bro. Lovell Bicknell, Bro. John Bigelow, Bro. E. B. Foster, Bro. Samuel Millard, Bro. William Palfrey, and Bro. John T. Dingley.

Bro. Moore continued:—

BRETHREN: We are indebted to our Most Worshipful Grand Master for an opportunity once more to meet around the festive board. It is the last time, probably, that so many of us will ever be permitted to meet on an occasion like this. It is right and proper, therefore, that we should here pledge a glass of wine to those departed brethren who stood by us and by our Institution in the time of trouble and of trial. I propose, then, that one glass of wine shall be pledged to them.

No report on Correspondence.

M. W. S. D. Nickerson was elected Grand Master, and

R. W. Charles H. Titus re-elected Grand Secretary.

We have received the proceeding of 1872. but must leave them until next time.

MARYLAND, 1873.

From Maryland we have only the proceedings held at the Semi-Annual Communication, held at Baltimore, May 12th, 1873.

Seventy-three lodges represented.

One hundred and sixty on the roll.

Three dispensations for new lodges issued during the year.

The address of the Grand Master, as well as the transactions of the Grand Lodge, were of local interest.

No report on Foreign Correspondence.

The officers of the Grand Lodge same as reported last year.

M. W. John H. B. Latrobe, Grand Master.

R. W. Jacob H. Medairy, Grand Secretary.

MICHIGAN, 1873.

An Annual Communication of the Grand Lodge of Michigan was held at Detroit, January 14th, 1873.

Two hundred and eight lodges represented.

Three hundred and six on the roll.

Five dispensations for new lodges issued during the year.

The address of the Grand Master contains many most excellent and practical suggestions. We select:

I deem it of the utmost importance that the records of our Lodges shall be carefully kept, and all the transactions of the Lodge clearly set forth in such manner that they cannot be falsified or mutilated without detection. The Grand Lodge has a right to know all that is being done in its constituent Lodges. Their records should clearly report their work, their resolutions, their receipts and their expenditures.

I have made the following orders or suggestions in regard to the manner of keeping Lodge records.

1. That in addition to a record of work and ordinary business, the book should show the receipts of each evening, whether fees or dues, and the names of the brothers paying the same, and all sums received by the Secretary during refreshment to be entered in the proceedings of the next regular meeting.

2. That when an account is allowed, the nature of the claim and the amount allowed should be entered.

3. That the reports of the Secretary, Treasurer and Finance Committee should be made in detail, and show the source of all receipts, the object and amount of all expenditures, and, when approved, should be recorded at length.

4. The fee deposited with a petition should be entered in the record, as other receipts, and paid over to the Treasurer, and in case of rejection an order should be immediately drawn for the amount; and,

5. That the record, when approved, shall be signed by the W. Master.

6. I have also directed that each Lodge shall keep an alphabetical list of its rejections, with the date of each; and that a list be kept of all rejections by contiguous Lodges, of which proper notice may be received.

We commend the foregoing suggestions—except the last—to the brethren of this jurisdiction.

The last we are opposed to in *toto*. If rejections were always made for *sufficient cause*, it might be well to keep a list for reference. We believe in the old Masonry; that said, "we leave the rejected applicant as good as we found him." Good men are sometimes rejected. His name exposed on a list—even should none but Masons see it—would be an injury.

Relative to applications for dispensation for new lodges, he says:

Our rules require the recommendation of the nearest chartered Lodge. This recommendation, I find, is almost always given when asked, and for the alleged reason that there is a wish to avoid discord and unneighborly feeling; but in very many cases this official recommendation is closely followed by private notes from officers or brethren of the same Lodge remonstrating or protesting against the granting of the dispensation. The practical effect of all which is to throw the responsibility of all mistakes in granting dispensations, as well as the odium of all refusals, upon the Grand Master.

Brethren, this ought not to be. The sole purpose and object of the required recommendation is to furnish the Grand Master with reliable information from what is supposed to be the best sources, on which he can judge confidently and correctly whether the interests of Masonry require or will be promoted by the organization of the proposed new lodge. If this information, from sources assumed by the rules to be reliable, proves, as it too often does, to be a snare, it is quite time that some other and better system were adopted.

We have known more than one instance of that kind.

The feeling is quite too prevalent that every village, if not every four corners, in the State, should have a Lodge; and much of this feeling springs from business rather than from Masonic considerations. A careful and extensive observation teaches me that very much of the bad material found in our Lodges is due to the fact that Masonry is too much used to subserve mercenary purposes.

The fault is not wholly with Lodges in recommending; Grand Masters sometimes make mistakes, either from a want of nerve, or from ambition.

The Grand Master further says, "It is my deliberate conviction that thirty per cent. of our Lodges now in existence are not required, nor are they conducive to the best interests of the Fraternity."

A Lodge refused to permit the reading of a decision of the Grand Master. The charter was very properly arrested.

In another case, financial difficulties, growing out of an attempt to build a hall, produced discord among the members; the hall was broken open and the charter stolen. The Grand Master "arrested the powers of the charter."

In another case, a charter was arrested because a Lodge which had "subscribed" a sum of money, out of the Lodge funds, to build a "steam flouring mill," paid the money after the decision of the

Grand Master, that a Lodge had no right to use its funds for such purposes.

He says:

The charter of a Lodge is intrusted to its Master, and ought to be kept constantly in his personal possession, and not left in the Lodge room during refreshment. If such was our practice we should not be annoyed and endangered by the stealing of our charters, and the responsibility for their safety would be with the Master of the Lodge, where it properly belongs.

We select from his decisions:

I have been called upon to answer a very large number of letters containing questions of law or practice; but only a few of them have involved points not heretofore decided. The labor imposed on the Grand Master in answering these letters is not, as is frequently stated, in consequence of the ignorance of the Masters of our Lodges, but because we have no standard work on Masonic common law which is in harmony with our constitution and regulations. Mackey, Simons and Lockwood, whose works are in use among our craft-men, have each written ably and well; but each has constructed his work on the basis of Grand Lodge law in the jurisdiction for which he has written. Each author, in some particulars, conflicts with the others, and all of them, to a greater or less degree, with our Grand Lodge Constitution and law. For this reason intelligent brethren differ, and an appeal to the Grand Master is the only way to settle the difference.

I give a few of the decisions I have made:

Question—Is it right or proper to install an officer of the Lodge by proxy and without his consent?

Answer—Such has been the custom to some extent; but it is neither proper nor Masonic. If the officers are not all present at the time appointed for installation, proceed and install such as are present, and install the others at some future meeting.

Question—Has a Lodge the right to make a donation from its funds for the purpose of aiding in the building of a flouring mill, objections being made by one member?

Answer—A Lodge has not the right to donate its funds for any other than a strictly Masonic purpose, even by a unanimous vote. Money received for degrees is not the sole property of the particular Lodge; it belongs to the Masonic Fraternity. The Lodge holds it in trust for the benefit of the whole brotherhood, and has the right to dispose of it for Masonic purposes only. Building mills is not within the province of a Lodge of Free and Accepted Masons.

Question—Is it competent for a Lodge to vote an assessment on its members for the purpose of hiring nurses or watchers over a sick brother?

Answer—A Lodge has not the right to make an assessment on its members in any other manner than is provided by its by-laws. The by-laws of a Lodge may be amended in the manner therein provided, and the annual or quarterly dues may be thereby increased.

The money of the Lodge may be appropriated to relieve any poor, distressed brother, his widow or orphans. But the funds of a Lodge should not be used to pay for services which can be procured for money, if the brother, needing such services, is able to pay for them.

His necessity and our ability control; and every brother is the sole judge of his own ability to pay for the relief of another.

Question—Has the Master or the Lodge a right to require its members to render services as nurses or watchers of a sick brother?

Answer—Neither the Master nor the Lodge has any such right. Services of this character ought to be voluntary, and every Mason is bound by his obligation to render them (when needed) and he (not the Master nor the Lodge) is to be the judge of his duty under that obligation. It is

a practice common in many Lodges to ask brethren to volunteer for such services, and from these the Master may make a detail. This is Masonic, convenient and commendable.

Question—Is it right for a Lodge to bury a brother masonically who died by his own hands?

Answer—I have no doubt that a Lodge may bury a brother who has committed suicide; and as Master of a Lodge I should do so without hesitation, if the suicide resulted from insanity, not produced by immoral conduct.

Question—Has the Lodge the right to give Masonic burial to a non-affiliated brother?

Answer—It has; but neither he nor his friends can claim it as a right; and as a rule I would not give it; but in some cases a refusal might not be just to the brother who seeks it.

Question—What is the duty of a committee appointed to inquire into the character and competency of a petitioner for initiation?

Answer—By due inquiry to ascertain his character; and one of the committee, at least, should see the candidate, and by personal inquiry, learn whether he is physically competent. The committee should report facts, not opinions.

Bro. Fenton manages to make a very good report on Foreign Correspondence in a very few pages. The one before us occupies but thirty-seven pages, and yet he notices the proceedings of forty-five Grand Lodges, Minnesota included.

M.: W.: Hugh McCurdy was elected Grand Master, and

R.: W.: Foster Pratt Grand Secretary.

MISSOURI, 1873.

The Fifty-third Annual Communication of the Grand Lodge of Missouri was held at St. Louis, October 14th, 1873.

Two hundred and thirty-four lodges represented.

Four hundred and sixty on the roll.

Twenty-four dispensations for new lodges issued during the year.

The Grand Master reported thirty decisions, each of which he supports by argument. The Committee on Jurisprudence sustained them all.

Several of them we desire to record here, and for brevity shall copy some as reported by the Grand Master, and others in the language of the committee:

A brother who has been elected Master of a chartered Lodge, and who has never received the degree of Past Master, must receive the same at or before his installation as Master. It is that part of the ceremonies of installation known among our ancient brethren as the "private or secret" portion of the ceremony.

A Master Mason may be elected and installed as Master of a *new Lodge*, although he may never have served as a Warden of a Chartered Lodge. It follows that any member of a new Lodge, at its first election under charter, is eligible for Master.

Third. That a Lodge Under Dispensation cannot be set to work in the absence of the Master named in the dispensation, is a reasonable and proper ruling.

Fifth. Some Worshipful Master, who had dispensed with labor on the Third Degree and opened in the Second, seems to have thought that closing the Second Degree closed the Third, and the Lodge. The Grand Master decided that closing the First or Second Degree does not touch the degree above it, but that closing the Third Degree may close all below it.

Sixth. When a candidate for the mysteries, over whom jurisdiction has been waived by one Lodge in favor of another, is rejected by the Lodge which thus acquired jurisdiction and received the petition, the whole act between the two Lodges is accomplished, and the waiver ceases to be in force. At the expiration of twelve months the candidate may apply for another waiver of jurisdiction, as before, or he may petition the Lodge under whose jurisdiction he resides.

Eighth. There could be no more just ruling, and no safer law, than that a member of one Lodge has no right of objection in another. If the reverse were practiced, it would be a source of infinite confusion and discord in our Lodges.

Ninth. He is also just in his remarks upon the impropriety, even mockery, of funeral services over the grave of a departed brother—months after burial. We have no services for such an occasion, and do not want any; neither have we any landmarks or regulations which would sanction Lodges of Sorrow as Masonic usage.

If we have not and cannot get sufficient knowledge that a man is a Mason to warrant us in admitting him into one of our Lodges, we have no business to try him for un-Masonic conduct.

Eleventh. The decision that there can be no constructive service of summons, but that the service must be actual, in order to make a Masonic offence of "disobedience of summons," is correct.

Thirteenth. The Grand Master is right when he decides that the charity fund of a Lodge is under its own control, and that it may relieve a non-affiliate. It may also extend its charity to a profane, should the occasion arise, and it have the ability.

Fourteenth. That it is the Masonic duty of a Lodge to defray the funeral expenses of one of its own members, buried by another Lodge, is too plain a proposition to require comment.

Fifteenth. The decision that a Master Mason who has been expelled by a Lodge, appeals to the Grand Lodge, which reverses the verdict, and orders a new trial, remains a member of the Lodge until suspended or expelled, is strictly according to law.

A Lodge should not be opened at a place different from that named in the Charter. The proper manner of proceeding on funeral occasions is to open the Lodge at the hall, proceed to the place of funeral, and return to the hall and close the Lodge. A residence is not the proper place to perform the opening and closing ceremonies of a Lodge.

If a Lodge receives the petition of a party for the mysteries, believing at the time the petitioner resides in their jurisdiction, and the petition is referred to a committee on inquiry, who ascertain the fact of the residence of the petitioner being in the jurisdiction of another Lodge, the committee should so report, and all further proceedings be stopped. The record should show the facts, and the proceedings had declared null and void for want of jurisdiction.

An accused brother should have reasonable notice of the time and place of taking testimony to be used against him. *Ex parte* letters and statements from other parties, written and made without notice to him, are not evidence, and should not be used on trial.

Physical qualifications again up for discussion. Candidate had lost some one or two toes from one foot. Not knowing of any use to which a candidate put his toes in the ceremonies, I decided that his *physical* qualifications were good.

The printed proceedings of the Grand Lodge are official, and should be so regarded by the Subordinate Lodges. When the printed Proceedings show that a new trial has been ordered, it is the duty of the Master of the particular Lodge to obey such order.

A Lodge cannot, by changing its By-Laws, and fixing the time of election different, thus legislate the installed officers out of office before the expiration of the year for which they were elected and installed.

We endorse the decisions quoted, and also the following extract, which proves that the Grand Master belongs to our school :

We have enough to do, when we circumscribe our work within the ancient landmarks, and do our duty there. We should not incorporate anything into Masonry, merely because the ceremonies are pretty, and we can see no harm in it. Masonry is good enough, without improvement, so far as its ceremonies are concerned; and whenever we cut loose from our conservatism as Masons, and begin to adopt new things because they are *pretty*, Masonry will lose its great feature, and soon be gone. Some time since I read of the ceremony of what the papers called a "Masonic baptism." They described the ceremonies as impressive and beautiful. No doubt they were, but we all know that it was absurd to call them "Masonic."

Let us frown down every effort to "improve" Masonry, by the adoption of new things; and try to "improve ourselves" within the body of Masonry, according to the ancient landmarks. Our funeral services are beautiful, impressive, useful and *Masonic*. Let them be attended to on all proper occasions, with due order and solemnity; but let us have no *mock* ceremonies.

The Committee on Grievances had thirty-two appeal cases before them, several of which were cases in which the Lodge had acquitted the accused.

This year Bro. Gouley's report on Foreign Correspondence contained in one hundred and fourteen pages of the proceedings, but the type is very small. Our only regret is that it is mostly confined to extracts, but few comments. Bro. Gouley has such an independent way of expressing his views, that we like to have them, whether we approve of his criticisms or not.

He notices the proceedings of forty-two Grand Lodges. Those of Minnesota were received too late for review.

Under the head of California he says :

We are pleased to see that the Grand Lecturer of California (like our own), does not confine himself simply to a mere parrot-like recital of the ritual. Lodges need as much to be taught how to do a great many things, beside that they need to learn how to govern and be governed—how to prepare their rooms and keep them in good working order, and how the members should behave themselves when in session. The reasons, the why's and wherefore's of the ritual should be explained, and every Freemason should be taught that when he enters a Lodge room and stands before the grand sublime principles of our institution, he stands in the presence of God. When this lesson is once learned we shall see no more tom-foolery and nonsense in the conferring of degrees. Dignity, respectability and education should be indispensable qualifications in every officer of a Lodge.

We wish that there were more Gouley's.

We reluctantly leave this report with one more extract. Under the head of Iowa he says :

He quotes fully from address of Grand Master Garrett, and of our Chaplains, says :

"Among the 'appointed officers' we find *seven* Grand Chaplains. We shall expect that under so much pastoral supervision, the Grand Lodge of Missouri will remain 'orthodox'."

You bet it is "orthodox." For ten years, to our own personal knowledge, the Grand Lodge has not had a regularly appointed Chaplain to do the work, except on one or two occasions, the balance of it being done by some pious brother, as a layman.

We suppose the number seven was chosen on account of its being a sacred number; such as the seven Sabbatical years; seven years of plenty; seven years of famine; seven years of bondage; seven years of jubilee; seven years of grace; seven churches of the Ephesians; seven gates of the temple; seven-year locusts; seven-winged dragons; seven liberal arts and sciences; the five human senses added to the two other conditions of life, viz: a clear conscience and a good digestion—which makes seven; seven wonders of the world, to which another has been added, viz: "pitch seven up;" and we think that with this explanation the Grand Lodge of Iowa ought to extend the lecture of S. D. in the F. C. Degree and make it very interesting. Down here in Missouri we can turn up sevens till you cannot rest, and in order to ease the conscience of Brother Ercanbrack, we will say that six of the Grand Chaplains are set apart for the Grand Secretary, and yet he is not happy.

M.: W.: Rufus E. Anderson was elected Grand Master, and

R.: W.: Geo. Frank Gouley re-elected Grand Secretary.

MISSISSIPPI, 1873.

The Fifty-fifth Annual Communication of the Grand Lodge of Mississippi was held at Canton, February 3d, 1873.

Two hundred and twenty-four lodges represented.

Two hundred and forty-three on the roll.

Ten dispensations for new lodges were issued during the year, six by order of the Grand Lodge at its session of 1873, and four by order of the Grand Master.

We present a few extracts from the address of the Grand Master.

A report on Foreign Correspondence must be prepared somewhat after the style of newspapers. Every new matter that is found should be presented, and each taste gratified.

We opine the following will be accepted as *new*. We sympathize with a *Grand Master* who thinks such warnings called for. He says :

There is another evil common in the land which obtained during the war, and the troublesome times which succeeded it, and that is the common habit of *wearing concealed weapons*.

That this is an evil in our State cannot be denied. That it is common cannot be denied. Is it Masonic? Masonry is a *moral* institution. Is it consonant with good morals for a Mason to carry, *concealed* on his person, deadly weapons, that he may take the life of any man who may dare to in-

sult him? Is it not in direct antagonism to the lessons of moral instruction inculcated by our grandly beautiful and impressive ritual, which teaches Prudence, Temperance, Fortitude, Brotherly Love, Relief and Truth? If not, then I have to unlearn much in Masonry and Moral Philosophy which I have learned amiss. To say that a Mason may go into a place representing the *Sanctum Sanctorum* of King Solomon's Temple, and there, clad in the badge of innocence and purity, teach, by the most sublimely beautiful and impressive ritual ever devised by human wisdom, the practice of these virtues, as also those of Benevolence and Charity, and impress the mind with the importance and necessity of circumscribing the passions, and keeping them within due bounds with all mankind, while he has concealed on his own person a pair of derringers or repeaters with which he may take the life of the first man who, in a fit of anger, should insult him, is so paradoxical in moral ethics as to tax to its uttermost the credulity of the wildest latitudinarian. What would be thought of a Minister of the Gospel, who would go into the pulpit with a pair of derringers or repeaters concealed on his person? or a lay member, even, who would enter his church pew thus armed, and that in a time of profound peace, when law and order prevailed throughout the country? And why not they as well as the Master or any member of a Masonic Lodge?

We shall be very careful how we "tread on the corns" of a Mississippi Mason.

The Grand Master reports an instance of a Lodge which tried and suspended a Past Master for his rulings while Master of the Lodge, and while under such suspension, re-elected him Master of the Lodge.

We select a few of the decisions of the Grand Master. He devotes five pages to an argument to sustain his first, which, in our judgment, was a proposition that required no argument—it is self-evident.

We quote :

Among the many decisions made by me during the past year, there are a few which I desire shall be reviewed by this Grand Body; the first of which was made in the celebrated "Speight case." It will be remembered that Brother S. R. Speight was tried on charges and specifications in Ripley Lodge, No. 47, and suspended. He *appealed* to the Grand Lodge, and the judgment of Ripley Lodge was *set aside*, and a new trial awarded in a "neighboring Lodge," which was had in Baldwyn Lodge, and he was acquitted. From this judgment Ripley Lodge *appealed* to the Grand Lodge, but the Grand Lodge *affirmed* the judgment of acquittal, saying "that the trial was in all things conducted strictly in accordance with the rules prescribed by this Grand Lodge, and that the action of Baldwyn Lodge, No. 108, was fully justified by the evidence." Thereupon a resolution was passed by the Grand Lodge, instructing Ripley Lodge to place the name of Brother S. R. Speight on the roll of members.

The Worshipful Master of Ripley Lodge, shortly after, addressed me a letter stating, in substance, that it was claimed by a number of the brethren that the above resolution was unconstitutional and void, and subversive of the harmony of the Lodge, and that Brother Speight could only regain his membership by petition and election, and asking an official decision and instructions.

I decided that the resolution was *strictly constitutional and valid, and instructed him to have it promptly executed.*

3. That a Subordinate Lodge can try a Past Master for offences committed while Master of a Lodge, except for acts of malfeasance or non-feasance in office.

4. That Section 49, Rules and Regulations, means that a Master Mason raised on his petition in a Lodge U. D., becomes a member only when the Lodge is chartered.

5. Decided that a Warden cannot accept a retainer to defend a brother under charges. The two positions, Warden for the Lodge and counsel for the accused, are incompatible.

6. That while a brother cannot be required to disclose how he voted, nor the reason of his vote, yet if he voluntarily do so, from which it appears that he acted from malice, and not from a sense of duty, he may be dealt with for un-Masonic conduct—not for the use he makes of the ballot, but for the manner in which he used it.

7. That "temporary exclusion" does not affect the Masonic status of a brother, but only deprives him of the rights pertaining to his particular Lodge, for the time being; if no time be fixed, the exclusion is only during that Communication.

8. That no formal words are necessary to constitute "charges and specifications." So the charge and specifications are sufficiently clear and concise to give the accused full notice of the nature and character of the offence for which he is to be tried, will be sufficient.

9. The loss of over one-half of the second-joint of the index finger of the right hand, amounts to physical disqualification.

It is strange that Masons of recognized ability will allow their prejudices to run away with their reason. Last year we had occasion to comment on the action of the Grand Lodge of Delaware, in relation to Alpha Lodge, No. 116, of New Jersey. Now Mississippi moves. Hear the Grand Master:

In March last my attention was called to an article published in the Philadelphia Press (newspaper), to the effect that henceforth in New Jersey negroes would be admitted into Subordinate Lodges on an equal footing with white men. In view of the fact that we were on fraternal correspondence with the Grand Lodge of New Jersey, had received, at the last Annual Communication, her representative upon the floor of this Grand Lodge with the "Grand Honors," and believing that the initiation of negroes into the sacred mysteries of the Order would be the introduction of discord and dissatisfaction, which would ultimately destroy that harmony which is the strength and support of the Institution, I directed the R. W. Grand Secretary to address a letter of inquiry to the Grand Secretary of New Jersey, and ascertain if such was the case.

To this letter M. W. Grand Master W. E. Pine replied, "the Grand Lodge of New Jersey has not specially authorized its Subordinate Lodges to make Masons of negroes. Any Subordinate Lodge in New Jersey is authorized, in virtue of its power as a Masonic Lodge, to make Masons in accordance with the landmarks of the fraternity." Regarding this answer as rather evasive and unsatisfactory, I addressed him a letter, in relation thereto, which elicited a full, elaborate and courteous disclosure of all the facts connected with the subject of Negro Masonry in his Grand Jurisdiction.

This correspondence was referred to the Committee on Foreign Correspondence, who have carefully considered the whole question, and have prepared a special report thereon, to which I urge your careful, deliberate consideration.

It may not be proper to state, in this address, that there is now in New Jersey a Subordinate Lodge, working under a charter from the Grand Lodge of that State, which, at the very first meeting after it was chartered, elected nine negroes, and initiated two, and has since continued to confer the degrees upon them. We recognize the Grand Lodge of New Jersey, and, therefore, recognize her subordinates which she charters,

constitutes, and sets to work. The question now presents itself, are these clandestine Masons? Nay, you cannot claim it while you recognize the Grand Lodge as lawful, under whose charter or warrant these negroes were admitted into the Sons of Light. Masonry is a social as well as moral Institution. Here we all meet upon a level. Here we are all equal. To recognize these negroes as regularly initiated, passed, and raised, in a just and regularly constituted Lodge, is to admit the odious dogma of the *social equality* of the races. This question should be firmly and deliberately met; and whatever the action of this Grand Lodge may be, one thing is morally certain, that I shall ever claim the privilege of selecting my "brothers" and "companions" from amongst the *white race*; and whenever this privilege is abridged or endangered in the least by any action of this Grand Body, either directly or by implication, I shall quietly wrap my Masonic working tools in my apron, and throw them amongst the rubbish of the falling Temple, and stoutly deny that I am a Freemason.

The committee made a lengthy report. We have room only for the following extract from, and the conclusion of it:

This motion called forth a lengthy and excited debate, and during the discussion the officers of said Lodge stated that they had no intention of making such colored Masons, and that it was within their knowledge that every one of those candidates would have been rejected had their petitions been subjected to a ballot.

Taking for granted the truth of these representations, the Grand Lodge voted to restore the warrant, by a vote of one hundred and twelve to one hundred and three.

These representations proved to be *misrepresentations*, as the facts in the case will show, for at the first Communication of said Lodge held after the return of said warrant, nine colored men were elected and two initiated, and the Lodge has continued to confer the degrers upon such candidates as have been elected to them.

This action of the Lodge is a fair illustration of the abuse of authority, granted to those who obtain it through deceit and misrepresentation.

Whilst we do not presume to dictate to any other Grand Jurisdiction touching the material to be selected by it, yet we shall ever claim and exercise the right of deciding for ourselves whether or not we will recognize those as brethren who obtain warrants through deceit and misrepresentation.

We read the history of the matter very differently, and have failed to find the evidence of "*deceit*" or "*misrepresentation*." This matter is included in a list of charges against Alpha Lodge, No. 116, to the Grand Lodge of New Jersey. The Committee on Jurisprudence concluded their report as follows:

And your committee further report that, in their opinion, the course of action taken by Alpha Lodge since the restoration of their warrant, which is complained of in the charges, has been, in every particular, strictly in accordance with well-settled Masonic law and usage, and has been sustained and justified by the grand Master in his decisions, which have been adopted by the Grand Lodge.

The report was adopted. We take it that that action settles the *fraud* question.

The charge implies that the Grand Lodge of New Jersey deliberately and knowingly retains upon its rolls, in good standing, a Lodge which obtained its charter by "*deceit and misrepresentation*."

More anon, when we reach New Jersey.

While we therefore entertain the most fraternal feelings toward the Grand Lodge of New Jersey, and commend the promptness with which Grand Master Pine acted in arresting and withholding the warrant of said Lodge, yet we would recommend that the Grand Lodge of Mississippi enjoin it upon all its subordinates to hold no intercourse whatever with any member or members of Alpha Lodge, No. 116.

The report was referred to a special committee, who reported the following resolution, which was adopted :

Resolved, That the Most Worshipful Grand Lodge of Masons in New Jersey has been found adequate to deal with the question of admitting negroes into membership with its Subordinates, and that it is the confident expectation of this Grand Lodge that she will be found adequate to meet the emergency presented by the action of Alpha Lodge, No. 116, of Newark, New Jersey.

A very sensible conclusion, which we commend to the Grand Lodge of Delaware.

In their *zeal*, the brethren forget or overlook the fact that "I object" from a member excludes a visitor in any Lodge.

The Grand Master is opposed to the Representative—or, as he terms it, the "*Masonic Consular* system."

He recommends the publication of a new "Manual, or Book of the Lodge, adopted to the Work and Lectures as now given in this Grand Jurisdiction," from which it would appear that their work and lectures must have been materially changed since our late Bro. Grey published his "Mystic Circle," adopted to the Mississippi work, but the "more the merrier." We bespeak a copy of the new one. Bro. Power is *capable* of getting up a good one.

In his conclusion, the Grand Master says :

As I do not wish (for private reasons), even if you desired, to serve you for another term, it might not be regarded in bad taste for me to make a suggestion for the benefit of my successor; and that is, you ought to pay him a small salary sufficient to pay office rent, lights, fuel, stationery and postage. This you can do, and it would be but an act of justice.

The Grand Lodge took the hint, and appropriated \$150.

We made a mistake—pecuniarily, of about eighteen years. In our day the honor was deemed a sufficient compensation, or at least action was predicated upon that presumption.

The proceedings of the Grand Lodge of Mississippi are more than usually interesting, from the number of important questions discussed.

The reports of the Committee on Masonic Jurisprudence embrace many matters of interest. We confine our extracts to :

Question 1. Is a verbal summons from the W. M. as binding as a written one?

Answer. When a verbal summons is definite as to time and place, your Committee regard it as binding as though written, and it knows of no law

to the contrary. Verbal summonses are, perhaps, often disregarded, and are detrimental to the interests of the Craft, and, while binding, your Committee would advise written ones.

Question 2. Are the committees subject to punishment that refuse to report to the Lodge?

Answer. They are, unquestionably.

Question 3. If a majority of a committee refuse to report, what action should Lodge take in this case?

Answer. The Lodge can require a majority report—deal with the members—discharge them, and appoint others. It has power over its committees. The minority report amounts to nothing unless there be a majority report. Then it may supersede the majority report by a vote of the Lodge.

Question 14. A Mason in good standing belongs to a Church, whose rules interdict him from visiting his Lodge—has the Lodge any power to force his attendance, or get him out?

Answer. It can punish him by reprimand, suspension, or expulsion, for disobeying a summons. In such a case as the one presented, is it policy to do so? If the brother is in good standing and pays his dues, and is friendly to his brethren and the Order, your Committee would advise the greatest leniency toward him, for conscience sake; excuse him for non-attendance on the meetings of the Lodge, and treat him kindly. Dimit him if he asks it, and on a question of dues the Lodge can judge from the peculiar circumstances of the case what to do.

Question 23. Has a W. M. power to summon his Lodge for a funeral?

Answer. Yes.

Question 24. Is it the duty of W. M. to summon the members of his Lodge upon receiving notice of the death of a member of his Lodge, accompanied by a request made by deceased prior to his death, or from his family, for a Masonic burial? Or does he perform his whole duty by informing the brother of the hour and place for the funeral obsequies, by publication in a newspaper or otherwise?

Answer. If he conveys the information named his duty is performed.

We notice that Bro. Howry signs the reports as Chairman of the Committee on Masonic Jurisprudence, hence we judge that there must be some mistake about the signatures to that petition for a dispensation to establish a *Lodge in Jerusalem*, or its neighborhood, in Palestine, about the granting of which the Grand Master of Canada makes such a parade.

Without any disrespect for Bro. Howry—whom we knew many years since, or a majority of the others whose names are published as appended to the petition, we must remark, "viva la hmmbug."

This digression is not perhaps in the proper place, but it entered our head just now, so we gave it vent.

We take back that reference to treading on the corns of our Mississippi brethren. The following section, on the recommendation of a committee, was added to the Regulations:

SEC. —. The carrying of concealed weapons, not in necessary self-defence, is hereby declared to be unmasonic conduct, for which a brother may be subjected to trial, and reprimanded, suspended or expelled, as the Lodge trying the case may determine.

The report on Foreign Correspondence was again presented by Bro. A. H. Barkley, in which are reviewed, with marked ability, the proceedings of forty-four Grand Lodges, including Minnesota. The report embraces seventy-six pages of the proceedings.

Of diplomas he says:

We are not in the habit of receiving Masons on Diplomas. Diplomas are just about as easily obtained from the Grand Secretary as they are from some Literary Institutions we know of, and a Masonic Diploma is no better evidence of the Masonic standing and learning of the man who bears it, than is the College diploma of the man's knowledge or moral standing. In both instances they are *bought* and paid for, and this is their only merit.

We claim the privilege, and exercise the right, of examining every man claiming to be a Mason, whom we do not know to be such, no matter whether he comes from Wilmington or Boston, and we place no value whatever on his Diploma, so far as his good standing is concerned. An impostor would not scruple to *buy* and *present* a Diploma, but he does shrink from a categorical examination. We believe in the Masonic catechism, and the man who does not answer to that, will have to stand aside, his beautiful Diploma from the Grand Secretary, with the Grand Lodge seal on it, to the contrary notwithstanding.

We suggest to our good brother that once a cry was raised in Ephesus, "the Craft is in danger"—go slow on that diploma business. We endorse the examination part of the foregoing, but believe there have occurred instances in which diplomas were useful—as when a brother dies in a strange land.

Under the head of Minnesota, Bro. Barkley notices our acknowledgment that Bro. Drummond had converted us to a certain proposition. Well, we are always free to acknowledge error when *convinced*. In this report he will find that we partially acknowledge conversion by Bro. Dawkins. We begin to think that we must change several opinions, or "beliefs," heretofore held. Bro. Robins fixes up a strong case relative to the first Grand Master Price and St. John's Lodge, Boston, and our Bro. Goodrich, of this Jurisdiction, makes a big book which demonstrates—to his satisfaction, that Columbus did not discover America, and that he was a pirate, and in fact not Columbus at all, but somebody else. Next comes a preacher who publishes to the world facts, as he says, proving Washington to have been a land speculator, &c., and upsetting all our previous estimates.

Masonry is being turned up side down with new notions, &c., and if we keep up with the times we must acknowledge conversion rather than stultification.

Under the head of Kansas he says, and it proves him to belong to our school:

Our good brother seems to have forgotten that we live in a progressive age, and that we sometimes find among Masons, as well as other men, restive spirits, who are not willing "to let well enough alone." As for ourselves we like old usages and laws, and sometimes fear that the changes suggested and made, are not always the wisest and best. What we need is not legislation, but a strict enforcement of, and obedience to the laws we have.

Paper has run out; can't copy any more.

M.: W.: R. P. Bowen was elected Grand Master, and

R.: W.: J. L. Power re-elected Grand Secretary,

MONTANA, 1872.

We have but one copy of the proceedings, and that we borrowed. Why is it, Bro. Hedges?

The Eighth Annual Communication of the Grand Lodge of Montana was held at Helena, October 7th, 1872.

Fifteen lodges represented,

Seventeen on the roll.

One dispensation for a new lodge issued during the year.

The Grand Lodge of Montana is one of the few Grand Lodges "that is on wheels." At each Communication the place is fixed upon for the next. At this some half dozen places were proposed, and "ayes and nays" were called upon each, finally the "*Previous Question*" was moved!

If we were a member of that Grand Lodge we would endeavor to effect two things: first, to get the Grand Lodge off of "them wheels"—and the other—which is of more consequence, to get rid of the "*Previous Question*." We are surprised that it was moved by a *Past Grand Master*. It might possibly be excusable in a member, on his *first* appearance.

Transactions of local interest.

A very excellent report on Foreign Correspondence, by Bro. Hosmer, reviewing the proceedings of thirty-nine Grand Lodges and comprising ninety-five pages, was presented.

Minnesota does not appear in the list.

M.: W.: James R. Boyce, Sr., was elected Grand Master, and

R.: W.: Cornelius Hedges, Grand Secretary.

NEW HAMPSHIRE, 1872.

An Annual Communication of the Grand Lodge of New Hampshire was held at Concord, May 2d, 1872.

Sixty-one Lodges represented.

Eighty-nine on the roll.

The Address of the Grand Master is but a brief resume of his official acts.

The transactions were of local interest.

The District Deputies present very satisfactory reports, we present a selection from one of them, deeming the strictures applicable in this jurisdiction.

Believing that our duty required us to make observations upon general practices, as well as to witness work and examine records, we wish to call the attention of the Grand Lodge to a practice that is rapidly gaining ground in our own district, and which may not be an exception in other jurisdictions; though not within the range of masonic legislation, we have thought it best to invite the attention of the Grand Lodge to the matter, and through them the importance of its correction, so far as practicable, by particular lodges. It is the "general stampede" (in many cases without permit, and neglecting the customary requirements at the altar) of the brethren as soon as the work is finished, and before the commencement of the lecture,—and in some instances, to which we can give our personal testimony, leaving barely a sufficient number to close the lodge. The practice is wrong and unmasonic, and its effects are baneful in many directions. It is a discourtesy which the East has a right to resent, to say nothing of the discouragement to the Master. It shows a disinclination on the part of the brethren to learn anything of the reasons for those ceremonies that convey principles they have obligated themselves to maintain; but worse than all, the candidate receives "light" that is foreign to a masonic lodge. If he possesses the ordinary perception of most men, he naturally concludes the "forms" constitute the whole of Masonry, and therefore, lends an indifferent ear to the "instructive tongue." Forms and ceremonies are but the alphabet of Masonry, and imperfect at that. If a brother must leave the lodge before closing, he should ask permission of the Worshipful Master and retire in "due form."

No Report on Foreign Correspondence this year. "Why is this thus."

M.: W.: N. W. Cumner, was elected Grand Master, and

R.: W.: Abel Hutchins, was re-elected Grand Secretary.

NEW JERSEY, 1873.

The Eighty-sixth Annual Communication of the Grand Lodge of New Jersey was held at Trenton, January 22d, 1873.

One hundred and twenty-five lodges represented.

One hundred and thirty-one on the roll.

One Dispensation for a new lodge issued during the year, and that to work in the German language.

The Grand Master reported a number of decisions from which we select,

1. Every regularly warranted Lodge is a regular Lodge until its Warrant is annulled by the Grand Lodge. The Grand Master has no power to destroy a lodge. He can only suspend its operations until the meeting of the Grand Lodge.
2. A Lodge which has received its Warrant from the Grand Lodge must be considered a regular Lodge until the Grand Lodge has annulled its Warrant. The officers of a subordinate Lodge whose Warrant has been withdrawn by the Grand Master, are entitled to voice and vote until such action is taken by the Grand Lodge. The confirmation of the act of withdrawal by the Grand Master does not affect the status of the officers of a subordinate Lodge in the Grand Lodge.
3. Every resolution of the Grand Lodge which appears upon its Journal to have been regularly passed, is binding upon its members until it has been revoked by that body.
4. If the Warrant of a Lodge is withdrawn by the Grand Master, and returned by the Grand Lodge, the officers of the Lodge at the time of the withdrawal of the Warrant will continue to act as such until their successors are elected and installed, as provided by the General Regulations of the Grand Lodge, unless they are authorized by dispensations from the G. M. to hold an election.
5. All persons made Masons under the authority of a Warrant issued by the Grand Lodge of New Jersey, are legally made Masons.
6. The Warrant of a Lodge, if arrested by the G. M., can be restored by him, or by the Grand Lodge at the first Annual Communication succeeding the arrest; and the Warrant can only be returned to the brethren from whom it was taken: it being a well-settled principle that no Grand Lodge has the power to change the officers of a duly constituted Lodge who have been regularly installed.
7. The W. M. and P. M.'s of a Lodge whose Warrant has been suspended by the Grand Master, are not deprived of their membership in the Grand Lodge. Their membership can only be forfeited by ceasing to be members of a regular Lodge in this jurisdiction.
8. The W. M. of a Lodge has the power to admit or refuse admission to a visiting brother. Should a member of a Lodge object to the admission of a visiting brother, it is the duty of the W. M. to exclude such applicant.
9. A Lodge has the right to remit the dues of one or more of its members.
10. A member of a Lodge proved guilty of charges, and by a two-third vote expelled, is Masonically dead. The ballot cannot be reconsidered for the purpose of modifying the sentence or otherwise.

Relative to Vermont he says:

The Grand Lodge of Vermont, at its Annual Communication in A. L. 5872, adopted resolutions threatening to suspend Masonic intercourse with the Grand Lodge of Canada, in case the latter Grand Lodge would not adopt the views entertained by the Grand Lodge of Vermont in reference to the so-called Grand Lodge of Quebec. By an official circular received during the past year, I am informed that the threat has been carried into execution, and that fraternal intercourse has been suspended between the Grand Lodges named, at the instance of the Grand Lodge of Vermont.

The course pursued by the Grand Lodge of Vermont in this matter is so extraordinary and as it appears to me, so entirely contrary to the ordinary rules of Masonic comity, that I deem it my duty to give it a passing reference. The difference between the Grand Lodges of Vermont and Canada is only one of opinion and judgment. The Grand Lodge of Ver-

mont is of the opinion that the so-called Grand Lodge of Quebec was regularly organized; while the Grand Lodge of Canada thinks differently.

* * * * *

If the action of the Grand Lodge of Vermont towards that of Canada be correct, I see no reason why the same course may not be pursued towards this and every other Grand Lodge which declines to recognize Quebec. The course which the Grand Lodge of Vermont has seen fit to pursue, is only to be regretted as tending to postpone an amicable settlement of the vexed question involved. Recent advices from Canada have given reason to hope that the difficulty might be settled upon Masonic principles. Nothing is better calculated to prevent a consummation so devoutly to be wished, than the threat and action of Vermont. If concessions were "as plenty as blackberries," the Grand Lodge of Canada could not be expected to make them upon compulsion.

Our old friend, Grand Master Pine, takes the right view of the situation.

A proposed code of By-Laws for the subordinate Lodges contains the following provision :

Any brother in good standing designing a temporary absence, shall, upon payment of all dues, be entitled to a certificate of membership; but, upon the return of said brother, said certificate shall be deposited in the archives of the Lodge, to be re-delivered to him under like circumstances as when first granted.

We believe such a provision would have a beneficial tendency.

It would save much trouble on the question of dues and tend to prevent non-affiliation.

The Committee on Dispensation reported :

5. In the case of the application for a Lodge at Newark, to be known as Surgam Lodge, and bearing the recommendation of Alpha Lodge, No. 116, the committee would report that they have examined the papers in the case, but that no parties have appeared before the committee, either to support or oppose the application for said Lodge; and as grave and important questions are presented in this case never heretofore appearing in this jurisdiction, and which require the most serious and careful consideration, the committee respectfully report said application to this M. W. Grand Lodge without recommendation.

If our surmise is correct as to the applicants for "Surgam Lodge" the Grand Lodge was right in declining to issue the Dispensation at this time.

"The Pear is not yet ripe."

As an evidence of the frivolous questions which are presented and consume the time of the committees and the Grand Lodge, we note :

The informality in this matter consists in the fact that the candidate, instead of signing the petition at its foot, endorsed his name in his own handwriting, on the back of it. The candidate acted in ignorance, and was ready at the time, and is ready now, to sign his name at the bottom, on the top, and all over the petition, if requisite. He has been entered, notwithstanding the informality.

Strictly, perhaps, the petition is slightly informal, but the informality is the merest technicality. To throw the candidate back on the fraternity as an unaffiliated entered apprentice, and subject him again to the secret ballot on account of this irregularity, would be unjust.

Your committee recommend that the Master of Tuscan Lodge proceed to confer the degrees upon the candidate, and that, in order to avoid future question and to perfect the files of the Lodge, he be permitted, at this time, to sign his name at the proper place.

The following question was referred to the committee on jurisprudence.

Is a man who has lost the second finger of his *left* hand (but otherwise well qualified) a proper person to be made a Mason?

There is not in this case any physical disqualification sufficient to debar the candidate. The committee see nothing in the physical defect mentioned which would prevent the candidate from "doing the work of a Mason," which is the true test by which all these cases are to be tried.

Bro. Dawkins having given us "moonlight" on the "Perfect Youth" question, we endorse the decision.

Another new proposition:

Resolved, That whenever a brother dimits from his Lodge for the reason that he has removed from the jurisdiction and desires to affiliate with the Lodge within the jurisdiction to which he has removed, his application shall be referred to a committee for investigation. If reported upon favorably, he shall be admitted to membership by a ballot of two-thirds of the members present voting in his favor, subject to the fees for affiliation.

Committee to report at the next Annual Communication.

The Report of Bro. Hough, on Foreign Correspondence, embraces one hundred and thirty pages of the proceedings, and contains a fraternal review of the transactions of thirty-eight Grand Lodges. Minnesota does not appear among them.

Bro. Hough is right, Bro. Hillyer was born in the neighborhood of Orange, N. J.

There are many things in this excellent report that would please us to copy, but must desist, as also our intended remarks relative to Alpha Lodge.

M. W. E. Pine, Grand Master, and

R. W. Joseph H. Hough, Grand Secretary, were each re-elected.

NEW YORK, 1873.

To a visitor we are indebted for the privilege of a few minutes' examination of the proceedings of the Grand Lodge of New York. The Annual Communication was held at the city of New York, June 3d, 1873.

Six hundred and fifty-two lodges represented.

Seven hundred and twenty-two on the roll.

Seventeen dispensations for new lodges issued during the year.

The Grand Lodge met in the new hall, altho' the building is not yet completed.

In his address the efficient Grand Master confined himself strictly to a report of his official duties.

The total registered membership is 79,079, an addition of 3,884 during the year.

Four hundred and seventy-nine thousand two hundred and thirty-seven dollars has been expended on the New Hall. One hundred and fifty thousand during the past year. The total indebtedness on account of the enterprise appears to be \$271,000, while the lots alone are valued at \$340,000. The prospects are that within a few years the property, worth near a million of dollars, will be entirely free from debt—a lasting monument of the liberality of New York Masons, and of the business capacity of the Board of Managers.

A new constitution was adopted.

Bro. Gibson presented a report on Foreign Correspondence, comprising one hundred and twenty-seven pages, in which are reviewed the proceedings of forty-six American—including Minnesota—and four European Grand Lodges.

We are in hopes that in the future, reviewers will not have occasion to criticize—unfavorably—our proceedings, *as recorded. The ring is broken.* The "note appended" was put there without authority. Part of a game to—but the result has been somewhat different from that anticipated. "*Magna est veritas et prevalibit.*"

We have not received the proceedings of the Grand Lodge of New York for two or three years past; perhaps we shall hereafter. We have had but an half hour to look over this—our visitor cannot give us more time. We particularly regret this, as the report of Bro. Gibson appears to be an interesting one.

M.: W.: Christopher G. Fox, Grand Master and

R.: W.: James M. Austin, Grand Secretary, were each re-elected.

NORTH CAROLINA, 1872.

The Eighty-sixth Annual Communication of the Grand Lodge of North Carolina was held at Raleigh, December 2d, 1872.

One hundred and fifty-eight lodges represented.

Three hundred and twenty-one on the roll.

In his address the Grand Master incorporated an article from a Washington, D. C. newspaper, reporting the ceremonies attending the "Baptism" of two children at Masonic Hall, in that city, under the auspices of the "Sovereign Grand Commandant" of the A. . & A. . S. . R. . for the Southern jurisdiction, and "pitches in" generally.

We can see no objection in a little harmless show; of course the "Baptism of children" forms no part of Masonry of either Rite, it grows out of an old French ceremony of "adoption"—adopting by a Lodge, of one or more of the orphan children of a deceased member.

But we do see harm, in a newspaper announcement that Mr.—, on Friday night last cut his toe-nails, and weather permitting, expects to repeat the operation next Friday evening,—or some other announcement with which the public has equal interest.

We noticed in the proceedings of one of the Grand Lodges the adoption of a resolution appointing two parties connected with the daily press "official reporters of the proceedings." !!

We remember the time when a Bro. was somewhat severely criticised for furnishing the press with a few items during a tri-ennial meeting of Masons—but "progress" is the word.

If the Grand Master had "pitched into" the fact of the report in the public newspapers of the "Baptism" etc., and not to the ceremonies he would have,—in our way of thinking, "hit the nail on the head."

Last year we quoted two resolutions adopted by the Grand Lodge relative to "non-affiliates" and said "we will wager a big apple" that the Grand Lodge will repeal the two foregoing resolutions within three years.

Well, at this session of the Grand Lodge the following resolutions were adopted.

Resolved, That wilful non-affiliation is a violation of Masonic law, and should be placed on the same footing with every other Masonic offence.

Resolved, That subordinate Lodges should punish every violation of Masonic law where the offender is duly convicted.

Resolved, That resolution No. 2, on page 30 of the last Grand Lodge Proceedings, be and the same is hereby rescinded.

Any one that accepted the proposed "wager" will please send us a "big apple."

The following resolutions were adopted:

Resolved, That suspension does not deprive a Mason of membership in his Lodge.

Resolved, That a majority vote is sufficient to restore a suspended Mason to the rights and benefits of Masonry.

"Progress" again,—if suspension does not deprive a Mason of membership in his Lodge, then, pray *what does it deprive him of?*

This whole question of non-affiliation is simply a *pecuniary one*. "The easiest way is the best." A. can't or won't pay his Lodge dues; the Lodge can't afford to advance his dues to the Grand Lodge; strike his name from the roll, and leave him unaffiliated, then *enforce* the laws or regulations relative to non-affiliates. The trouble is you put resolutions and regulations on your records, but *do not enforce them*. In a public display the brethren want to see an imposing appearance as to numbers, and admit all who are Masons whether affiliated or not, and so as to other disabilities no attention is paid, except—talk.

The Grand Lodge of North Carolina must be a good school for embryo legislators—"previous question,"—"moved to reconsider the vote by which said resolutions were adopted, and to lay said motion on the table," but they have given the "previous question" the go-by—the following was adopted:

On all other matters the rules which generally govern deliberative assemblies shall be observed, except the previous question.

No report on Foreign Correspondence.

M.: W.: John Nichols, was elected Grand Master, and

R.: W.: Donald W. Baine, re-elected Grand Secretary.

NEBRASKA, 1873.

We are more fortunate this than last year. This year we have three copies of the proceedings of the Grand Lodge of Nebraska, and no friend has borrowed either. Thanks Bro. Bowen, do so next time.

The Sixteenth Annual Communication was held at Nebraska City, June 17th, 1873.

Twenty-eight Lodges represented.

Thirty-seven on the roll.

Eight Dispensations for new Lodges issued during the year.

The Address of the Grand Master is confined to a detailed statement of his official acts.

In this as in several other jurisdictions non-affiliation is the prominent subject. We endorse as did the Grand Lodge the following from a report of P. G. M. Wheeler :

That while we deprecate the growing tendency to non-affiliation, yet your Committee are of the opinion that "a compulsory method of keeping Masons within the Lodge, after they have once been made, is repugnant to the voluntary character of the institution."

The following resolution was adopted :

Resolved, 1st, That the traffic in lottery tickets, and all schemes, enterprises, and games of chance, are corrupting and demoralizing in their tendencies,—and as such are offences against the fundamental principles of Masonry ; and all persons guilty of such practices shall be subject to the same penalties as the liquor dealer, the habitual drunkard, the profane swearer, or professional gambler.

" So say we all of us."

We quote from the address of the Grand Orator, Bro. L. W. Osborn, " the following simple yet beautiful precepts of modern Masonry." We are opposed to "*modern Masonry*" in toto.

Be just—because equity sustains the human race.

Be good—because goodness enchains all hearts

Be indulgent—because, feeble thyself, thou shouldst bear with the feebleness of others.

Be kind—because kindness secures affection.

Be grateful—because gratitude is the food that nourishes liberality.

Be modest—because pride is offensive to thy fellow beings.

Pardon injuries—because vengeance perpetuates hate.

Render good for evil—because in this way you will rise superior to the evil doer, and make him your friend.

Be forbearing, temperate, chaste—because voluptuousness, intemperance, and sensuality, are destructive to your existence ; and will render it miserable.

Be a citizen—because thy country is necessary for thy security, and happiness, and wellbeing.

Defend thy country with thy life—because it is she who secures thee in thy property, and in the possession of all those beings near to thy heart; but never forget that humanity has rights; if thy country wrong thee, if she refuses the happiness, and suffer thee to be oppressed, leave her in silence, but never trouble her. Support adversity with resignation.

“So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave, at night
Scourged to his dungeon, but, sustained and soothed
In an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

We think the foregoing precepts are fairly deducible from “Ancient Masonry” because the same symbols were used way back yonder. If our Bro. really means the foregoing as “Modern Masonry” and presents it as “progress” we will acknowledge conversion to that kind of “progress.” Progress that elevates man, that tends to make him wiser, better, we will sustain with all that lies within us, but that progress that changes old laws, customs and usages, we war against with all the ability that God has given us.

Bro. Bowen, Grand Secretary, assumes the harness just as if he “had been thar” before, makes a number of practical suggestions and exhibits a commendable zeal in the discharge of his arduous duties. In fact they all appear to be workers out yonder.

Bro. R. R. Livingston presented the Report on Foreign Correspondence and asks “indulgence for any short comings therein.” We endorse the “short comings,” the report only covers sixty-four pages, reviewing the proceedings of thirty-two Grand Lodges,—Minnesota included.

Whew! we have found out the reason of so good a report in so “short” space. He is like Corson, Taylor, etc., etc., a Doctor, we know he is, because he says:

We have felt how annoying it was, when in the middle of some prosy question of Masonic Jurisprudence, to have some boor come in and tell you he had an “akins misery in his bowels,” and would like “suthin” to kinder stop it—or who, in the midst of some fancied flight in the wee sma’ hours, hear a bark in the next room, and the “gude wife” call out in anything but a poetical style: “for pity’s sake put away those old books, and get the hive syrup—baby has the croup.

We guess his head is level, he says:

Is it right to give that we may proclaim our giving? It seems to us such acts should be like the falling of dew upon the parched earth, welcome and inexpressibly blessed, but unheard. Many of our Grand Lodges annually parade the amounts and names of recipients, of what they term

charities. We condemn the course. We believe in giving generously and freely, but save the humbled poor and their friends, from being humiliated by this unworthy publication of gifts.

Under the head of New York, he says :

Nothing would please us more than to cut and slash among the many good things therein for the benefit of our brethren in Nebraska,—but the inexorable decree of our Grand Secretary renders it a matter of Masonic honor to return his sound “ONE COPY” unmutilated, and hence dear brethren of Nebraska, you must forego a most delightful treat until such times as New York can afford to send us an extra copy or two of her doings.

You are more fortunate than we are, Bro. Livingston, but we are improving ; in the years 1871 and 1872 we could not get a copy of the New York proceedings at all; for this report, we had the advantage of *looking* at one in the possession of a visitor at our *sanctum*.

We do not propose to argue the question, Bro. Livingston, but will simply remark that a Mason is entitled to be tried by his peers, and that no “injustice” can be done by the recognition of that right.

We hope to hear from our Bro., the Doctor, again.

M.: W.: Martin Dunham, was elected Grand Master, and

R.: W.: William R. Bowen, re-elected Grand Secretary.

NEVADA, 1872.

The Eighth Annual Communication of the Grand Lodge of Nevada was held at the City of Virginia, September 17th, 1872.

Thirteen Lodges represented.

Fifteen on the roll.

Three Dispensations for new Lodges issued during the year.

Among the subjects noted in the Address of the Grand Mater, are the so-called “side” and “androgynous degrees” to which he is strongly opposed, and says “they do harm.”

“Non-affiliation” receives his attention, and several questions are presented from the Masonic law books, styled “authorities.” We believe with Bro. Livingston :

We think nothing but the Landmarks, general regulations and usages of Masonry, can be considered authority. Fine spun disquisitions on so-called Masonic law, are to be received GUM GRANO SALIS.

All the works on Masonic Law yet published are based upon the Constitution and Regulations of the Grand Lodge of which the author was a member, and hence all differ on many questions, it would be invidious to select any one as authority.

The Grand Master favors a regulation allowing an appeal from the decision of the Grand Master in the chair,—“progress.”

In our last report we presented extracts from the Report of the Committee on “Ancient Landmarks” made to the Grand Lodge in 1871.

The Grand Lodge at this session adopted thirty-eight of the fifty-three reported by the majority of the Committee as “Ancient Landmarks,” rejecting those numbered XIV, XVI, XX, XXI, XXII, XXVII, XXXVI, XLV, XLVI, XLVII, XLVIII, XLXIX, and L.

We would reject at least fourteen of those adopted and consolidate several others, our theory is that the whole of the “Ancient Landmarks” proper may be comprised within the number XII.

Bro. R. H. Taylor presented another of his most excellent Reports on Foreign Correspondence. This one comprises one hundred and fifteen pages and contains a review of the proceedings of Forty-three Grand Lodges,—Minnesota not included, and a collection of the decisions of the different Grand Lodges arranged alphabetically.

He says :

We hope to see the time when the report of the Committee on Foreign Correspondence shall, in every jurisdiction appear “in the body of the proceedings” where it belongs, the same as any other report presented.

The report on Foreign Correspondence is of a different class from other reports, they require action on the part of the Grand Lodge these do not, others may be changed, amended, etc., etc., these cannot be, others are supposed to express the sentiments of the Grand Lodge, these present the individual opinions of the writer, and are printed simply for information.

We have but one copy, or we would present several matters marked in Bro. Taylor's Report, it is now 2 o'clock, A. M., and we can't copy well.

M. . W. . W. A. M. Van Bokkelen, was elected Grand Master, and

R . W. . R. H. Taylor, Grand Secretary.

NEW BRUNSWICK, 1873.

The Sixth Annual Communication of the Grand Lodge of New Brunswick was held at Saint John, September 24th, 1873.

Eighteen Lodges represented:

Thirty on the roll.

The address of the Grand Master was mainly devoted to local matters.

He decided that in addition to the consent of the Lodge in a neighboring jurisdiction, nearest the residence of a candidate, yet to enable a Lodge in New Brunswick to receive the application, the consent of the Grand Master must also be obtained.

A—— resides in Wisconsin, fifty miles from the nearest Lodge in that State, but within five miles of a Lodge in Minnesota. The Lodge in Wisconsin waives jurisdiction—what has the Grand Master to say about it? It is none of his business.

He decided that the "law and practice in this Province did not allow of the installation in public of officers of a Lodge;" "that the refusal of a Lodge to receive the petition of an applicant for initiation, is equivalent to a rejection;" "that a ballot taken upon an application for admission is irregular and illegal, when the Grand Lodge laws respecting the sending of the name, age, residence and occupation of the petitioner to every member of the Lodge, have not been obeyed."

He says "that membership may be resumed without any vote of the Lodge," in case of one "suspended for non-payment of dues," which we believe to be correct, but we claim that it is a violation of the spirit of Masonry to "suspend for the non-payment of dues."

He goes for Committees on Foreign Correspondence thusly:

I have perused the somewhat voluminous reports of the Committees on "Foreign Correspondence," published by many of our sister Grand Lodges, in which there is sometimes a singular blending of useful information with unnecessary and often injudicious criticism. It appears to me that what may be called the domestic affairs of one jurisdiction are scarcely fit subjects for public criticism in another. Slight differences in the law or practice of one Grand Lodge are surely not worthy the solemn consideration of even a "Foreign Correspondence" Committee of another. I know of no advantage that can result to Freemasonry by attempting to reduce all its forms, ceremonials and observances to one common level. It is enough that the essential principles, the aims, the objects of the fraternity are everywhere the same. Let that suffice. In our respective jurisdictions there is enough practical work to do, without striving for the unattainable and the unnecessary.

Then don't publish your "domestic affairs." The fact of publication is an invitation for criticism. If we note an error, it is commented upon, as a warning that those for whom this report is written may avoid it; a truth enunciated that it may be adopted, or used as a basis of action; a praiseworthy act reported, that it may be emulated.

We commend the following extract from the address of the Grand Master:

The voice of Freemasonry should ever be the voice of peace. Even nations are beginning to discover that important differences may be settled without an appeal to force. Must we learn instead of being able to teach? Why should regular Grand Lodges suspend their amicable relations with each other, because they differ on a question that may even be considered of much importance? There is nothing so important in Freemasonry as harmony. Its highest law is the law of fraternal love. The attempt of one Grand Lodge to force another to adopt its peculiar views on any Masonic question by suspending fraternal relations, and by issuing high sounding denunciatory edicts, is certainly subversive of the genuine spirit of this institution. It is more in keeping with that spirit to sustain a wrong than to indignantly resent it. Kindly efforts to settle troublesome questions need never be exhausted in Freemasonry. If they fail the seventh or the seventy-seventh time they will eventually be successful. When I read of Grand Lodges endeavoring to redress real or imaginary wrongs by a cessation of harmonious relations, by the suspending of fraternal intercourse, and by issuing fierced proclamations, I mourn over the spectacle, but I feel at least a melancholy satisfaction in the thought that the war, while it lasts, must be carried on entirely on paper.

Masonic bodies are multiplying:

The Grand Secretary read a printed circular, dated at Alexandria, Egypt, June 1st, 1873, from a body styling itself "*The Grand Orient of Egypt; Supreme Council General for Egypt and Dependencies: Independent Rites*," setting forth that, at an assembly held the 24th day of March last, at which all the Masonic Bodies in the Jurisdiction were represented, S. A. Zola was unanimously elected Grand Master of the Grand Orient of Egypt.

Transactions of local interest.

No report on Foreign Correspondence.

M. W. John V. Ellis was re-elected Grand Master, and

"V. W. Wm. F. Bunting re-appointed Grand Secretary.

NOVA SCOTIA, 1873.

The Eighth Annual Communication of the Grand Lodge of Nova Scotia was held at Halifax, June 4th, 1873.

Thirty-four Lodges represented.

Sixty-two on the roll.

Two Dispensations for new Lodges issued during the year.

The Reports of the several District Deputy Grand Masters represents the Lodges in a flourishing condition financially and in excellent working order in other respects.

Business tranacted of local interest.

An interesting Report on Foreign Correspondence covering one hundred and two pages; reviewing the proceedings of thirty-nine Grand Lodges, Minnesota not included, was presented by Bro. Geo. Smythers.

We cannot present the several extracts we have marked as we have but the one copy.

M.: W.: Alexander Keith, Grand Master, and

R.: W.: Benjamin Curren, Grand Secretary, were each re-elected.

OHIO, 1872.

The Sixty-third Annual Communication of the Grand Lodge of Ohio was held at Columbus, October 15th, 1872.

Three hundred and ninety-two Lodges represented.

Four hundred and fifty-seven on the roll.

Six Dispensations for new Lodges issued during the year.

Having but *one* copy of the proceedings our notice must necessarily be brief.

The Grand Master reported that he had deposed "an intimate friend," a Master of a Lodge, "guilty of disseminating the Ritual contrary to the rules of his Grand Lodge."

We quote the following from his address, because the last paragraph contains a truth that should be read and acted upon by every Master:

All the decisions on Masonic Law that have been presented to me during the year for my action have been so often decided by my predecessors and your Committee on Jurisprudence, and affirmed by this Grand Lodge, it would be egotism for me to report them as my decisions. I would suggest that the Masters of Lodges in our Jurisdiction comply with that part of their obligation at installation, where they promise to read or cause to be frequently read in their Lodges the code, rules, and regulation of our order, that none may plead ignorance of the same. This part of their duty is neglected in most of our Lodges, hence so few of the brethren have any knowledge of their duty as Masons, or the rules of the order for their government.

The Committee reported on the foregoing:

Your Committee, to whom was referred so much of the M. W. Grand Master's address as refers to "Decisions of Masonic Law," and the promulgation of the code, rules and regulations, respectfully report: That, in their opinion, it is a grave mistake to suppose, as seems often to be supposed, that the chief work of our Lodges is the conferring of degrees. After Masons are made, they need to be taught; and that Lodge or that Master which shall initiate a large number of candidates, and leave them without careful instruction, not only in regard to the Ritual, but also the constitution, laws and various rules of the Order, is negligent of a duty voluntarily assumed and solemnly imposed.

It would undoubtedly further the welfare of any Lodge if the reading and explanation of some parts of the Masonic Law should be made a part of the regular proceedings of every communication.

Your Committee therefore recommend that the attention of all Masters of Lodges be called to their promise to read, or cause to be read, frequently in their Lodges, the code, rules and regulations, and that they be enjoined faithfully to discharge this duty.

The following was laid on the table :

Resolved, That it is the sense of this Grand Lodge that it is a Masonic offence, which should subject the offender to discipline, for a Mason to indulge in the use of intoxicating liquors as a beverage.

The following was presented and indefinitely postponed :

Believing that the Grand Lodge of Masons for the State of Ohio is aware of the existence, in this State, of organized bodies of colored citizens, who claim to be in possessions of the *signs and secrets* of Free and Accepted Ancient Freemasonry, the undersigned regard it as the paramount duty of the Grand Lodge of *white Masons* to appoint a Committee, whose duty it shall be to inquire into the legitimacy of said claim; and if, upon examination, it shall appear well founded, then we respectfully urge that the necessary steps be taken to utilize this *timber*, rather than condemn it as being *rotten* and unfit for use, without having subjected it to a *fair, candid, and impartial test*.

M.. W.. A. H. Battin, was elected Grand Master, and

R.. W.. J. D. Caldwell, re-elected Grand Secretary.

P. S. Bro. Caldwell, please send us two copies next time.

OREGON, 1873.

The Twenty-third Annual Communication of the Grand Lodge of Oregon was held at Portland, June 9th, 1873.

Forty-one lodges represented.

Fifty-six on the roll.

Four dispensations for new lodges issued during the year.

From the excellent address of the Grand Master, we select one out of the fourteen decisions reported :

9. *Question*. When work is done by one Lodge for the accommodation, and at the special request of another, which Lodge is entitled to the fee, the Lodge doing the work, or the Lodge making the request and furnishing the material?

Answer. Work done at the request of a sister Lodge is wholly gratuitous—simply a matter of accommodation; and unless the right thereto is specially waved, the fee belongs and should be paid over to the Lodge making the request.

The rule requiring the presentation of a certificate of good standing, by visitors, was repealed. Sensible, that.

We regret that we have but one copy of the Oregon proceedings, as there are several matters that we want to present. Our custom is to copy literally any matter which we deem advisable to report, rather than to endeavor to condense in our own language, and having but one copy, cannot make extracts desired.

Relative to the right of objection to advancement, the Grand Master occupies about the same position as does our Grand Lodge, but the committee say :

Your committee would therefore re-affirm the true Masonic doctrine to be, that a member of a Lodge may object to the advancement of a candidate without being compelled to give his reasons therefor. Experience has demonstrated the soundness of this landmark.

Landmark ! Since when, Bro. Chadwick ? Where is it to be found, or from what old law deducible ? In the old times, if the Apprentice was proficient in his business and had served his time faithfully, the Master was obliged to surrender his indentures, to enable him to obtain work as a Fellow Craft.

The simple "*I wont*," was not sufficient, the law compelled the surrender, or the assignment of a good reason. "*I don't want him*," is sufficient for not taking an apprentice, but after the contract is made each party is equally bound.

The installation of the Grand Officers was public, on which occasion an interesting and eloquent address was made by Bro. T. F. Campbell,—one paragraph from it :

It is equally impossible for any man to be Christian who has not been made so in due form, Masons, better than any other men, will understand these things. What makes a Mason will not make a Christian. What makes a Christian will not make a Mason. Hence, those Masons who speak of Masonry as Christianity or speak of it as but another form of Christianity, do violence to their own understandings, violence to the feelings of their brother Masons who believe in Christianity, and violence to the very institution which they would honor. This evil is inflicted on the Craft only by the inconsiderate and less informed, yet the tendency is to array several classes of Christians against us, and to drive away many good men who otherwise would become shining lights in the Mystic Art.

The good of Masonry requires more *practice* and less *preaching*. "By their fruits ye shall know them," is as true now as it was two thousand years ago.

Right here, we insert an extract from an Oration by P. . G. . M. . Hare, of Oregon, which we find in the Iowa Report:—here is the "practical :"

Capt. D—n, of the 12th New Hampshire, a brother of the Mystic Tie, was wounded on the 3d of May, 1863, at Chancellorville. The enemy had divested him of everything—haversack, blankets, overcoat, and canteen, and attempted to march him off as a prisoner. He had proceeded a mile escorted by a Confederate soldier on either side, when, fainting, he was left alone in the woods on that hot day and memorable Sunday in May, almost perishing from exhaustion and a feverish longing for water. Unable to turn over, from the nature of his wound, he called lustily for water as the Confederates, at various times and various places hurried by; but there was no relief and no response, save a rough and curt reply. At 3 o'clock P. M. a Confederate officer rode along, and being entreated for water, replied that he had so much to do for his own suffering men he

could not help him. He turned to depart, when the wounded man gave a cry of distress. The Confederate turned about saying, "Is it so? are you a brother?" and giving him sundry tokens he said: "I'll get you water; where is your canteen?" The wounded man replied, "your men have taken all." "Is it so?" was the response of the Confederate brother. "I'll do more if I can." Looking up and seeing his command in motion, he continued; "Command or no command, I'll get you water." He brought it from some distance, and after composing his person, and giving him an easy position, with a fraternal embrace, he departed, thus saving the life of a brother. The wounded Mason remained thus till the third day, when a colored boy passing along, he wrote on a piece of paper his name and took it to a Federal camp hospital a mile and a quarter distant, and the Mason was conveyed thither; and thence to Washington hospital, where he received every attention from his brethren until he was able to start for his home and lodge in New Hampshire.

Bro. S. F. Chadwick presented an admirable report on Foreign Correspondence, worthy of himself and his Grand Lodge.

One hundred and thirty-one pages are used in reviewing the proceedings of thirty-eight Grand Lodges—Minnesota included.

We would like to make extracts, but the—one copy—comes in; "better luck next time."

M. . W. . T. M. F. Patten, Grand Master, and

R. . W. . R. P. Earhart, Grand Secretary, were each re-elected.

. PENNSYLVANIA, 1872.

The pamphlet before us contains an abstract of the proceedings had at three Quarterly and the Annual Communication of the Grand Lodge of Pennsylvania, during the year 1872.

At the Quarterly Communication of December 4th, 1872, one hundred and sixty-nine lodges were represented.

Pennsylvania is shaking off the lethargy of a long sleep on the "Masonic Library" question. It has been supposed by us outsiders that "Pennsylvania" was rather opposed to Masonic books, but it appears from the report of the "Library Committee" that in 1787 it was "ordered, that the treasurer buy every book for the use of this Lodge which may appear interesting on Masonry."

They also say, that "the first Masonic book published in America was printed in this city, by Brother BENJAMIN FRANKLIN, in 1734, being a reprint of Anderson's Constitution."

Is there not a "Gardiner" in Pennsylvania that can demonstrate that "Cox" organized a Lodge in Philadelphia sometime in 1731 or 1732, and that "Franklin's" Lodge was a kind of opposition. Had they made a sufficient number of Masons in six or seven months after organization to warrant Franklin in publishing a book? Cox's deputation included both New Jersey and Pennsylvania, he must have done something.

The new Masonic Temple in Philadelphia—the finest Masonic edifice in the world—an engraving of which is presented in the pamphlet, cost, including site, up to November, 1872, \$1,157,892.03. An additional appropriation of \$300,000 was made, to enable the trustees to complete and furnish it.

At the Annual Communication several interesting reports were made by the Committee on Appeals. One was on "the appeal of Brother H—— M.D., from the action of Lodge No. —; the charge was that he "did assault and ill-treat his wife in his own house."

We think that there is more practical Masonry in the foregoing than there is in "pitching in" to a poor fellow for taking a drink occasionally.

In another case, the following resolution was reported and adopted :

The pendency of suits in courts of justice, arising out of the same facts as are made the subject of a Masonic complaint, is a sufficient reason, in this case, for refusing to investigate the charges preferred.

The Grand Master denounces—as he did the year previous—the unmasonic practice of electioneering for office in Masonic Lodges, and relates an instance where 199 votes were cast for J. . W. ., and only 150 members present. He declared the election void, and refused to grant a dispensation for a new election. Served them right.

We cannot refrain from making one extract from the eloquent address of the Grand Master :

Oh! that with trumpet tongue I could reach the ear, and move the heart of every brother throughout the length and breadth of this great jurisdiction, and impress him with a due sense of his personal and individual responsibility for its welfare and prosperity; and lead, cheer, and encourage him to labor unselfishly in the fullest exercise of that Charity which is the exemplification of love to God and our fellow-men, and which in this its truest and deepest significance, is the very root and marrow of our principles and teachings and precepts. Would to God, my brethren beloved, that we might, one and all, be enabled, through Divine assistance, so to think, and live, and act, as to show forth the beneficent effects in our daily lives, of the doctrines of Freemasonry !

The chairman of the Committee on Foreign Correspondence, Bro. Dechert, presented a report covering one hundred and forty-seven pages, reviewing the proceedings of forty American and six foreign Grand Lodges.

Minnesota for 1871 and 1872 receives a kindly notice.

A report *was* presented, Bro. Dechert, but was considered too lengthy to print with the proceedings. We are informed that it will be published—if so, it will make some "noise" in the Masonic world at least.

"R. . W. ." Samuel C. Perkins, Grand Master, and

"R. . W. ." John Thomson, Grand Secretary, were each re-elected.

RHODE ISLAND, 1872.

The Eighty-second Annual Communication of the Grand Lodge for the State of Rhode Island and the Providence Plantations, assembled in Masons Hall, Providence," May 20th, 1872.

Twenty-three lodges represented.

Twenty-eight on the roll.

We present the reported "decisions" of the Grand Master:

1. That a dwarf in stature was eligible to Masonic membership if he was a man possessing proper internal qualification. That there was no required standard as to the height or weight of candidates.

2. That a brother was in good standing although the Lodge had charges to him of from three to seven years' standing, Masonic dues not being recognized in this jurisdiction.

3. That Stewards and all officers above them being elected officers, in case the brother chosen to fill either of these places refuses to be installed, the vacancy must be filled by the Master at each communication, or a dispensation may be obtained to elect a brother to the vacant place.

4. That it is not in the power of a Subordinate Lodge to change the sentence imposed upon a brother at the time of his trial under Masonic charges. If he be indefinitely suspended and desires restoration, he must proceed in the form prescribed by a constitution, when a vote of two-thirds of the members may restore him.

5. That a Lodge having made a Mason of a man without a thumb upon his right hand, must not proceed further in bestowing Masonic light upon him.

6. That the above lodge must pay grand dues upon the candidate so initiated.

Bro. Gouley says of the above:

Note.—We can hardly believe that Brother Doyle ever wrote those decisions in the language in which they are published, and we would suggest that the printer of the Grand Lodge of Rhode Island should have a better proof reader.

We believe that he did, because he is constantly doing something which no one else would think of.

A curious transaction we copy from the record of the Semi-Annual Communication:

W. Albert Cushman, for the custodians, appointed by the Most Worshipful Grand Master at the Annual Communication in May last, to prepare and present to this Grand Lodge, the work and lectures of the three degrees, present the same in manuscript.

Ordered, That the same be received, and the committee discharged.

Ordered, That the sum of fifty dollars be, and the same is hereby appropriated from the funds of this Grand Lodge, for payment for labor performed by the custodians of the work in copying the work of this jurisdiction.

Resolved, That all work of the symbolic degrees, written out by authority of this Grand Lodge, or by any person presuming to act for this Grand Lodge, be returned to the office of the W. Grand Secretary, within sixty days after the passage of this resolution, and that the same be destroyed in presence of W. Benjamin Tallman, R. W. Lloyd Morton, and W. Thomas Vincent.

Resolved, That hereafter no manuscript or printed work, except the Monitors authorized by this Grand Lodge, shall be used by any officer, in opening or closing the Lodges, or in conferring the three degrees in any Lodge under this jurisdiction.

On which the Nebraska committee say :

The work and lectures in manuscript seems to us to be going a little beyond due bounds.

Perhaps *he* would rather have it *printed*.

No report on Foreign Correspondence.

M.: W.: "Dr." Lloyd Martin was elected Grand Master, and

R.: W.: Edwin Baker, Grand Secretary.

SOUTH CAROLINA, 1872.

An Annual Communication of the Grand Lodge of South Carolina was held at Charleston, December 10th, 1872.

One hundred and thirty lodges represented.

One hundred and sixty-five on the roll.

Ten dispensations for new lodges issued during the year.

Grand Master Burns, as usual, presented an able and interesting address.

The Grand Lodge assembled at "Odd Fellows' Hall," and immediately after the address went in procession to their new hall, where the ceremonies of dedication were had, in the presence of an imposing array of the craft and a large number of citizens.

P.: G.: M.: Buist delivered an eloquent address on the occasion. The passages are all beautiful, but so closely interwoven that a simple extract would mar its beauty, and we refrain.

A letter of regret for non-attendance was received from P.: G.: M.: Miller—the oldest—88 years, in the State, an active member for forty-five years, but for ten years past unable to attend.

Transactions of local interest.

Bro. Campbell presented a good report on Foreign Correspondence, covering sixty-eight pages, and noticing the proceedings of thirty-eight Grand Lodges—Minnesota included.

M.: W.: R. S. Bruns, Grand Master, and

R.: W.: B. Rush Campbell, Grand Secretary, were each re-elected.

TENNESSEE, 1872.

The Fifty-ninth Annual Communication of the Grand Lodge of Tennessee was held at Nashville, November 11th, 1872.

Three hundred and twelve lodges represented.

Four hundred and twenty-five on the roll.

Four dispensations for new lodges issued during the year.

The Grand Master died in August following his election, as we noticed in a note in our last report.

The Deputy as Grand Master presided, and delivered a very brief address. We quote three lines, being *multum in parvo*:

One of the dangerous tendencies of the times is a disposition to legislate too much, and our Fraternity may, unless great caution is taken, fall into this error.

We wish that our Grand Lodge would adopt a resolution similar to the following:

Resolved, That it be recommended to Subordinate Lodges to require that all petitions be signed by the full name of the applicant.

The Committee on Masonic Jurisprudence had several matters referred to them. We quote from the report:

Are funeral honors a matter of right, or of courtesy merely. If a matter of right, what constitutes "good standing," entitling a member to funeral honors?

Answer. Strictly speaking, no Mason is entitled to it as a matter of right, growing out of his relation to the fraternity. It is a matter of courtesy—a free-will offering to the memory of a deceased worthy brother, whose loss we deplore, whose life we are not ashamed of, and whose virtues we commend to the world.

"Good standing" in reference to visitations and dimits, technically means free from masonic censure, and not under charges; when used in reference to burial honors, it means a worthy member, free from censure.

The old charges and regulations make no reference to masonic burials, and there is no ancient law on the subject binding upon Masons of the present day, so that the whole subject is within the control of the Grand Lodge, with one ancient example and modern usage for its guide.

Funeral rites, in honor of distinguished persons, and those whose virtues have commended them to the esteem and affection of the living, have been practiced in all ages, and in all civilized countries, differing in forms according to the rank of the individual and the prevailing customs of those offering the tribute. It is the verdict of the living upon the character and merits of the dead.

In conformity to this usage, as well as to the legend of our order, distinguished Masons, and those of great skill and merit, were doubtless interred with Masonic ceremonies at a very early period in the history of the order, but such honors were not common until modern times, and have never been indiscriminately bestowed, except in the United States.

In continental Europe it is still practiced in conformity to the symbol of our ancient legend, and only in honor of prominent officers and distinguished persons. In Germany it is rarely observed. The practice has been more general in England, and in countries in which England planted Masonry. In England no Mason can be interred with Masonic honors unless it be at his own special request, and then only by dispensation from the Grand Master, or Provincial Grand Master. And but for the geo-

graphical extent of our jurisdiction, it would be well to confine the privilege to the discretion and authority of the Grand Master. But as this is impracticable, we should have some definite regulation on the subject.

Several of our sister jurisdictions, with some of our best masonic writers, have declared that suicides (except in particular cases), and others whose atrocity and manner of death bring discredit on Masonry, should not be interred with Masonic honors.

The committee believe it would be an outrage on public sentiment, and a prostitution of masonic rites, to pay masonic respect to the memory of those whose lives have been an open violation of the cardinal virtues of our order. Such a practice tends to cheapen virtue with our own members, and degrades Masonry in the eyes of the world.

We desire the Grand Lodge to take such action in the premises as that every Mason who is not living in the discharge of his Masonic duties, may look forward to the certainty that, however he may escape the discipline of the Craft whilst living, his merits and demerits will be passed on by the Lodge when he dies.

To the worthy Mason, such a discrimination will be an incentive to press on to higher excellencies, knowing that when he dies the honors and respect paid to the ancient artificer of the temple will be awarded to him.

We therefore recommend the following rule:

It shall be the duty of each subordinate Lodge to bury a deceased worthy member thereof (if deemed worthy by the Lodge) with Masonic rites, if requested by the decedant, or by his near relatives after his death; in all other cases, such Masonic honors may be granted, or withheld as the Lodge may deem best.

Can a Lodge, having dropped from its rolls a number of delinquent members for non-payment of dues, afterwards by order of the Lodge, upon due notice given, draw off their accounts for dues and arrearages, and collect them through an officer by legal process?

Answer. It cannot, unless the Lodge is incorporated with power to sue and be sued; and if it had such power, it would be inexpedient to exercise it in such cases. It is in conflict with the spirit of the ancient charges, and at variance with the long-established usages of the Craft. If the delinquent brothers have been long in arrears, and are unable to pay, the Lodge may remit their dues; if they are able to pay, and persistently refuse, the Lodge should prefer charges against them, try them, and suspend them from the privileges of Masonry until their dues are paid.

The committee believe that "dropping from the rolls," or "discharge from membership," as a penalty for non-payment of dues, is a modern innovation, and has failed to meet the exigencies of the case.

In relation to the moral obligations of Masons who have been discharged in bankruptcy to pay their debts, the committee are of opinion that it is unwise and inexpedient at this time for the Grand Lodge to legislate upon the duty of Masons in reference to pecuniary obligations, when discharged from them under the provisions of the bankrupt laws; and, therefore, recommend that the two resolutions submitted on that subject be rejected.

We hold that the Lodge that retains on its roll of membership the name of one whose life is "an open violation of the cardinal virtues of our order," should pay the penalty.

We would suggest to the committee that if "dropping from the rolls" "is a modern innovation" so is "yearly dues," and that "suspension for non-payment" is *more modern* than either.

One appeal case :

14. G. W. Baker, appealed from the action of Hatchie Lodge, No. 151, failing to inflict punishment upon S. D. Webb, upon charge for using slanderous and threatening language to a brother. Webb admits the truth of the charge, but pleads extenuating circumstances; but these are not proved. We recommend that the action of the Lodge be reversed, and that S. D. Webb be indefinitely suspended.

A Lodge of sorrow was held in honor of the departed Grand Master, on which occasion there was an attendance of one thousand persons exclusive of the members of the Grand Lodge. Bro. A. W. Campbell delivered an elegant tribute to departed worth, which we would like to copy entire did space permit.

Bro. Blackie presented a brief, but very excellent Report on Foreign Correspondence, reviewing the proceedings of Forty-four American and divers European Grand Bodies—Minnesota included.

M. W. D. R. Grafton, was elected Grand Master, and
R. W. John Frizzell, re-elected Grand Secretary

TEXAS, 1873.

The Thirty-seventh Annual Communication of the Grand Lodge of Texas, "convened at the City of Houston," June 4th, 1873.

One hundred and fifty-nine Lodges represented.

Three hundred and eighty-four on the roll.

Twenty-six Dispensations for new Lodges issued during the year.

Ten applications refused in one case because it was proposed to name the Lodge after the Grand Master.

The Grand Master presented a lengthy address—twenty-four pages in small type; four of which are devoted to "liquor traffic—one striving to prove "that the Masonic *Mirror*, published in the City of Houston, and adopted as the organ of the Grand Lodge of Texas, is not surpassed by any Masonic paper published in America,"—six to Jurisprudence; we notice:

Is it right to permit a Desist to enter the sacred portals of our Temple?

The Grand Lodge of Texas has emphatically said *no!* See 95th Regulation of Grand Lodge. That this resolution refers to, and includes both the Old and New Testaments, I refer to Proceedings of Grand Lodge for 1855, found in R. R., volume, II, (first part,) pages 280-1; also Proceedings of 1857, same volume, (second part,) pages 68, 69, 70 and 135-6, where the question is fully discussed and settled. (A special provision is made in favor of those of the Jewish faith).

Will innovations never cease? We were taught that there is a difference between *Atheist* and *Deist*.

Is it proper for a man, in the presence of those who are not Masons, to speak of a Brother Master Mason as having violated his Masonic word and obligation, made to a Master Mason?

A. It would be very improper for a Mason to thus speak before the profane of matters which pertain to Masonry, and which should be investigated and discussed only in a Masonic Lodge. A brother would thus render himself as guilty, perhaps, as the party he is traducing.

Sound doctrine.

In regard to the status of a brother under charges, I would say that the principle has been decided by our Grand Lodge, and some others, according to the common law doctrine, that a brother *is* in good standing until he is declared guilty by a vote of the Lodge. I have always doubted the correctness of this ruling of our Grand Lodge, and have held that charges of un-Masonic conduct preferred against a brother should deprive him of certain rights and privileges. If the charges be true he cannot take the test oath without adding another grave crime to his already perjured soul; and unless he can take the test-oath with a clear conscience, we want not his fellowship; and when his character is brought more prominently to view by charges, regularly filed, we might very properly withdraw from his presence.

And yet it appears by the report of the Committee on Appeals and Grievances of his own Grand Lodge, that in more than half of the cases before them the charges had not been sustained and that in several instances the charges were malicious.

We don't believe in the doctrine. It is always safest to err on the side of Charity.

"Reading further we find" that the "Committee on Grand Officers' Reports" set the matter right; from their report approved by the Grand Lodge, we quote :

We are also compelled to differ with the Grand Master in regard to the effect which the preferring of charges against a brother has on his Masonic status. The opinion of the Grand Master is that the common law rule of evidence, presuming a man to be innocent until his guilt is established, should be reversed in Masonry, and that a brother should be deemed *prima facie* guilty of any charges that may be brought against him. We cannot give our assent to this doctrine. On the contrary, the rule adverted to is one of reason and justice, as well as of law, and eminently applies in an institution such as ours; and it follows, therefore, that a brother's Masonic standing is unaffected by the fact that there are charges against him.

On electioneering for office in Masonic bodies he says :

He is but a Mason in name, that would electioneer for office; yet that we have such characters among us, is too palpable.

There are two kinds of aspirations in Masonry—one is actuated by noble principles; the other, low and groveling. The one covets the respect and esteem of his brethren; the other, the honors of position. The one electioneers not, but his Masonic virtues and attainments electioneer for him, proving him worthy and qualified for any position to which his brethren may call him; the other resorts to low cunning to attain dignified position. The one is zealous in studying our mysteries and practicing our virtues—such exemplify the characteristics of all worthy the name of Masonry, the other cares not for our principles, but studies the

superficial elements--talks Masonry in parrot style--slyly insinuates against the brother who stands before him, and tries to supplant him. The latter class are more numerous than most of us are aware; and their true characters frequently appear from under the mask of boasted principles.

We wish every brother in this jurisdiction would read the foregoing extract half a dozen times.

The Grand Master is heavy on the whisky question, he proposes a new regulation relative to the *retail* traffic.

In this, the "Committee on Grand Officers Reports," as in several other matters differed with the Grand Master; the Grand Lodge sustained the Committee.

We present extracts from the address and also from the Committee's Report.

The Grand Master says:

Believing it to be the duty of the Grand Lodge to take high grounds upon all moral questions; and believing it to be my duty to Masonry, I again urge the consideration of the liquor traffic, and again ask: *Is the retailing of spirituous liquors a legitimate business for a Mason?*

It is argued that "we have no right to prescribe a Mason's vocation," and therefore we cannot say to a Mason, "*stop this traffic; you are taking your brother's money without returning adequate compensation, and you are making him drunken also.*"

That we cannot prescribe a Mason's vocation, is a fact to palpable too be contested. It is a broad and general principle that none will question, but why it is asserted in connection with the liquor traffic, I cannot divine. When argument fails to sustain a question, why hold up a fundamental principle or a landmark between our brethren and the point of issue, and thereby mystify and obscure the true merits of the question?

* * * * *

Gambling is followed by many, as a profession, and in some States, it is no more trammelled by the law than selling whisky. Ay, gambling, and even *prostitution*, are legalized in some States, and are licensed professions; yet the faro dealer, or the male procuress would not be permitted to pollute our sacred precincts by their lewd presence.

Masonic law proscribes gambling. The gambler can but defraud us of our money; the dram vender not only does this, but is accessory in de-throning reason, degrading morals, and damning the soul; then why halt in our moral code, because some professed moralist connive at a calling, admitted to be obnoxious to our principles, and which is indissolubly connected with gambling, the dire evils resulting from which are more appalling, and cry unto Heaven for redress?

The right to make new regulations is claimed and exercised by all Grand Lodges, the only restriction being not to infringe the ancient landmarks; in fact, the landmarks virtually demand new regulations, as circumstances develop the necessity, for the protection of the moral status of Masonry.

To declare any particular vocation not consonant with good morals and the principles of Masonry, is not prescribing a Mason's vocation; it is a *new regulation* asserting a moral principle, by which all Masons should be governed. If an occupation is immoral, and all the results are evil, Masons should so declare it, and can, and rightfully should, sever their fraternal relations with those who follow such callings.

It is not in the wholesale traffic in whisky that the great evil is developed, which calls for *our* action, but within the doors of a dram-shop keeper hovers the angel of perdition, casting invisible chains of destruction about the person, and injecting subtle poison into the very soul of all

who enter therein; and at each successive coil, the vender of liquid poison pockets his unholy gains; and with greed and indifference, beholds his unfortunate brother succumbing to morbid appetite, and becoming so environed by the chains of the demon, that he cannot retreat from before the fiery serpents and hell-hounds that rise up from time to time to bite and worry him. Then I ask, *is this a legitimate business of a Mason?*

At the dram-shop is heard the bacchanalian revel; here the vicious, the corrupt, the degraded, the profane, the mocker of religion, the blasphemer of God resort. The associations of the dram-vender are, therefore demoralizing; then *can* it be a legitimate business for a Mason? He takes his fellows' money without returning adequate compensation; therefore, it is not a just vocation.

As a Temperance lecture the extracts presented furnish nothing new, and it appears to us would have been more in place at a temperance meeting, than in a Grand Lodge.

The Committee notice some of the inconsistencies, and our brethren will doubtless note others.

The Committee say :

Your Committee heartily join the Grand Master in the declaration, that the Grand Lodge should "take high grounds upon all moral questions;" but we do not believe that the vocation of a Mason should be either "per-scribed," or "proscribed" by the Grand Lodge. Masonry is essentially a moral Institution, and *sui-generis*. It has never allowed itself to be hampered by complications with any other Institution, or organization. By doing so, it would lose its distinctive features, and its capabilities for usefulness would be seriously impaired. It is the hand-maiden of the Christian religion, and the foster-sister of all societies formed for the amelioration of the condition, and the moral elevation of the human race; but it undertakes neither to disseminate the dogmas of the one or become the champion of the peculiar views of the other. Masonry does not say to its votaries what they shall eat, or what they shall drink, or wherewithal they shall be clothed; nor can it say what they shall do, or not do, to gain a livelihood. All that it has required, or can require, is, that whatever his pursuits may be, he shall so demean himself as not to incur Masonic censure, or bring reproach upon the body of Masonry.

The blow is aimed at the retailer of spiritous liquors, and the proposition is not only to make that pursuit a bar to admission among us, but also to expel from the Masonic Order, those Masons who are engaged in it, while the manufacturer and wholesale dealer is not even to receive a fraternal admonition or a mild rebuke. We do not understand the rule of ethics according to which it is a mortal sin to sell a drink of whisky, while it is a virtue to make and vend a thousand gallons. If this entering wedge is introduced, human foresight cannot tell where it will end. It may next occur, to some conscientious brother, that some other vocation is immoral, and a crusade will be organized against it, which will result in excluding its members from our midst; and then another, and another, will follow, until Masonry will degenerate from the high, noble, and catholic position which it now holds in the eyes of the world, into a puritanical association, with procrustean shapes, having neither the confidence nor respect of those whose good opinion is to be desired. The ancient charges and our Constitution contain a rule on this subject which is well understood, is of easy enforcement, and is sufficient for the purposes designed by the advocates of this movement.

It is getting to be very fashionable for Masons on *public* occasions to devote considerable space in denunciation of a portion of the *retailers* and the consumers of — whisky.

If they know by experience that the quality is bad then it is well, but they should note the locations to be particularly avoided. Few Masons have a larger circle of acquaintances among the Craft than ourselves, we have visited Masonic bodies in about every Jurisdiction in this country, we remember the general condition forty years ago, and can see no reason for this pitching-in business. Lodges formerly met in taverns kept by members of the fraternity—members participated more generally than now.

Addresses then were devoted to other matters than denunciation of a brother, who in the effervescence of geniality happened to get "over the bay," or of those engaged in the traffic—perhaps a better article was in the market.

The fathers had not discovered that, to inculcate temperance morality by *words*, was the particular and all important work of Masonry.

We are opposed to all these buncombe addresses and resolutions in Masonic bodies—these cheap bids for ephemeral fame, by would be moralists. Masons, are not a set of drunkards, nor is the evil so wide spread or of such proportions, as warrants the seizing of every *public* opportunity to read the fraternity a tirade on intemperance.

The public have an innate respect for morality—shrewd men often avail themselves of this sentiment to serve their own purpose.

It is not necessary for the existence or perpetuity of Masonry that men should be constantly putting before the world—as if in apology for their connection with it—that it is a great moral institution—the "hand maid of religion," its morals dates back of Plymouth Rock, and its religion, of Calvin, Luther, or the Pope.

Such addresses, etc., are doing a positive injury to the institution in this generation; of course it can stand the attacks of friends or enemies, by holding up a false standard, so that the true intent of the organization is lost sight of and perverted.

Masonry demands practice in private, not theory for the public.

We deprecate temperance effusions delivered under the guise of Masonic addresses—expecting them to be printed, because they injure Masonry by presenting a wrong issue, and a selfish one at that.

Masonry proclaims temperance to be *one* of the cardinal virtues, but not because intemperance in a few individuals would bring disgrace upon the fraternity; that is a discovery of modern times, made by those who thought or think it necessary to offer some excuse to

the world for being members of the order, and yet, must have the advanced degrees and highest seats.

We all know hotel-keepers, who are respected in the community, earnest, true Masons, who have bars where liquor is retailed, but they are not included among those who must retire from the business or be expelled. "Oh ! no, they are respectable !" then it is the *man* and not the business, or why the distinction ? "Consistency thou art a jewel."

Of all the places of resort, bars in first-class hotels, are the most dangerous to those who occasionally imbibe or are learning to do so.

Habits of intemperance in drinking are not acquired in a day or month, generally they are the growth of years. Few, if any, take to drinking from the love of liquor. We know somewhat by experience.

Intemperance is a disease, contracted as are other diseases by a departure from the laws of health, and must have the same result as other diseases—premature death. We hold that a brother should not be denounced as an immoral man or a bad Mason because he has the typhoid fever, consumption, or small-pox.

We say, brethren, "*touch not, handle not, TASTE NOT*"—not because of the "reason assigned" by the generality of the addresses delivered before Masonic bodies,—not because one may disgrace Masonry—no man, no matter what he does can do that ; a Mason may bring disgrace upon *himself*, but he cannot upon Masonry ; but because he is sowing the seed of a dangerous disease ; the more dangerous because of its insidiousness. The disease is contracted in the company of the genial and generous ; the seed is sown, surrounded by, as it is termed good fellow-ship, the growth of the disease is so slow, that not a thought of danger is had. Step by step progress is made until,—"*old fellow you was tight last night,*" "*but such things will happen,*" "*we had a good time,*" and the matter becomes, instead of a warning, the subject of jokes, but when developed what then ? Jeers instead of jokes, avoidance instead of pursuit ; denunciation and vituperation by those who assisted in bringing about such condition, and who are themselves on the same road, the difference is, that without thought or apprehension, one is only a little in advance of the other, retarded by a stronger constitution or more discretion.

The disease contracted, and developed among the genial and generous,—not in “low grogeries,” but in secluded rooms, suppe parties with a select few, a party congregated in a private place after the labors of the day—or three days are over, of those who perchance had not met before in a year or so, stories, bon-mots, songs and other things circulate—not a thought of evil, not an apprehension of danger ; no small-pox or typhoid fever, and yet a disease is lurking round, is entering into the system, which is more sure death than either.

Taste not, because of a disease, the pleasures in contracting which, are by no comparison commensurate with the bitter, the terrible struggles required in the attempt to cure.

We are not disposed to write a dissertation upon intemperance, but we love truth and consistency. We don't believe in twisting or torturing matters to suit the taste or inclinations of any one, Masonry does not admit any change in law, custom, usage, or in anything to suit Oberlin or Puritanical notions.

It is purely a question of taste whether a man sells onions or arsenic, whether he attends the Presbyterian or Catholic Church, or none, whether he drinks coffee, wine or whisky, and Masonry has nothing to do with either.

The old charges say : “ You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination - - - “ for that would blast our harmony.” - - - “ You must consult your health - - - by avoiding of gluttony or drunkenness, that your families be not neglected, or injured, nor you disabled from working.”

The Monitorial illustrations on temperance, say “ avoid excess, or contracting any licentious or vicious habits, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal.”

It is hypocrisy and deceit for any man that drinks at *all* to denounce his brother, who happens to “ get over the bay,” the latter may not have used one quarter the quantity that the former has—oh ! but if he can't stand it he should not use it,” true but how soon will you be in the same predicament ? “ The best swimmers are oftenest drowned.” “ Oh ! never fear me, I know when I have enough—I will never reach his condition,” and yet you are travel-

ing the same road and cannot avoid reaching the same point unless you leave the road or death intervenes.

Laugh and sneer as you may, ye genial, generous men of good intentions, ye Masons who see no harm in *sociality* who never have, and scout at the idea that you ever will be the worse for a little indulgence—ever will be caught over the bay—so sure as God lives the time will come if you persist in running the chances; the disease grows,—grows—insiduously.

If you will not heed what the "second soter thought" tells you will be the inevitable result, drink, tippie as you may individually, but smother your generous impulses, and *don't invite your brother to join you*, or if you do and he succumbs to the natural result before you do, don't denounce him, don't injure him and his family by proclaiming his misfortune—his faults to those who know nothing of it. You have started him down hill, if you will not try to arrest his progress, don't hasten it, by covering him with mud and slime, and then to make consistency more patent, remembering, while conveying him to his last resting place that he had virtues, that in life you ignored; and after it can be no benefit to him or his, "forget his foibles whatever they may have been."

Expulsion, for connection with liquor in any way is not warranted by the old laws, "customs or usages" of the craft. But Masonry does require that good counsel should be *whispered in the ear* of an erring brother, and that he should be warned of *all approaching danger*. What kind of "brotherly-love" is that which indulges in public denunciation and vituperation? But enough, we have been betrayed into saying more on this subject than we intended, but we cannot help entering our protest against the introduction of new fashioned notions, or a departure from the old ways. Masonry has lived, flourished, and done good in its own way, despite the efforts of legions of enemies and professed friends, "let well enough alone."

Under the old laws it has demonstrated, the fact that it has been one of the great agents in the civilization of man; and notwithstanding the specious arguments of the Grand Master of Texas and others, it needs no new regulations, to continue its onward march.

Go back to the old Masonry, that Masonry which practice brotherly-love, which stretched out its hand to save a brother from falling, and whispered good counsels in his ear; that Masonry that cared for a brother's reputation and was careful not to injure it,

that when good could not be truthfully spoken maintained silence, that which threw its protecting arm around the family of a brother and cared for his widow and orphans.

A very interesting Report on Foreign Correspondence was presented by Bro. E. H. Cushing; he reviews the proceedings of forty-three Grand Lodges, including those of Minnesota, in seventy-six pages. Bro. Cushing is practical, he says :

One question seems to have attracted the attention of a number of Grand Masters and Committees on Correspondence, and caused some bitterness. We allude to the initiation of colored men in New Jersey. Regarding this, we doubt if the time has yet come for us to speak, since, for the next fifteen or twenty years, it can hardly be a practical question with us. We shall have none of that class knocking at our doors, and if we should, there is no danger of their gaining admittance, so long as the black ball governs. We see no use of crossing the bridge before we come to it.

In the jurisdictions near the border line of the States, formerly slaves, the question is in danger of being colored by political partizanship, and to the wise and prudent management of it there, Masons must give their best thoughts. We cannot help, however, asking the Rev. Grand Master of Delaware, who is a Doctor of Divinity, and presumably a Christian Minister, what he does with this element in the Church? And we warn our worthy brother, the Grand Master of Mississippi, that it is not always as convenient to die in the last ditch as the distant observer might suppose. Let him look back fifteen years, and consider what changes may occur in the next fifteen. Besides this let us not be too eager to confine Masonry to the Aryan Race, nor to say to what extent its universality may not carry it. We speak to these brethren as to those with whom our feelings are in sympathy, and hence, because we can. We may, all of us be obliged to admit that the universality of Masonry is an active, not a passive dogma.

In giving Bro. Cushing the desired information, we remark, that our practice is to open a Master's Lodge, we then ascertain how many brethren are present hailing from different Lodges, if the requisite number from our own jurisdiction are present the Grand Lodge is duly opened, if not, the Lodge is closed, and the next day another Master's Lodge is opened. Perhaps it is one of our oddities, but it works well—does no harm and has old usage in many jurisdictions for precedent.

We are not sure that we have not made a mistake in devoting so much space in our lucubrations drawn out by the address of the Grand Master, which compels us to omit several matters that we had marked for quotation in Bro. Cushing's report—but it is too late to mend the matter.

M. W. James F. Miller was elected Grand Master, and

R. W. Geo. H. Bringham, re-elected Grand Secretary.

UTAH, 1872.

The First Annual Communication of the Grand Lodge of Utah, was held at Salt Lake City, October 7th, 1872.

Each of the three Lodges were represented.

One Dispensation for a new Lodge was issued during the year, and one refused.

From the report of the Deputy Grand Master we select:

On the 28th of June I received a petition from Wasatch Lodge No. 1, to grant special dispensation to enable them to confer the F. C. and M. M. degrees on a brother E. A. who cannot learn the lectures, and is consequently unable to make the "necessary proficiency" in open Lodge, as required by our regulations, representing to me verbally that the brother's memory being so poor that after diligent and careful lecturing he is unable to retain any of the questions and answers which compose the E. A. lecture.

* * * * *

Again, allow me to remark, I can see no beneficial result to Masonry by conferring the degrees on candidates who either lack interest enough in the lectures to commit them to memory intelligibly, or who are so stupid as to be unable to commit them at all. Experience teaches me that neither the one nor the other ever makes a useful Mason. In the course of a few months that class of Masons are never to be found at a Lodge meeting; then, later, they nearly forget that they ever have been Masons at all, for they never had the remotest conception of its sublime beauties and lofty teachings. I decline to grant the special dispensation asked for.

The Grievance Committee had a curious case before them; a resident of Salt Lake City applied to one of the Lodges for admission as a visitor but was refused because he refused the "test," and also stated that he could not pass an examination, both facts were generally known and commented upon by the brethren. After his decease somebody wanted him buried with Masonic honors, although there was no evidence that the deceased had expressed such a desire.

We quote from the report of the Committee:

Your Committee find that Wasatch Lodge No. 1, represented by its Master and Warden, and Mt. Moriah Lodge No. 2, represented by its Junior Warden acting as Master, declined to bury the deceased with Masonic honors, for the reasons above stated, they being sufficient to warrant the belief that he was not in good standing. The statements of the brother, and the evidence presented, certainly leaves that impression, and your Committee do not find that the Brother made any effort to remove it, thus leaving the burden of proof on the Lodges, which your Committee do not understand to be the rule. With the same information—and no more—that was presented to the Senior Lodges, Argenta Lodge No. 3 proceeded to confer the honors of a Masonic burial upon the deceased brother, knowing that her sister Lodge had declined to do so.

Your Committee find that the reasons given by Argenta Lodge are these: That they, knowing that the deceased was a Mason, and had no positive proof that he was not in good standing, the spirit of Masonic charity was broad enough to cover his derelictions, and that the fact of his

not having paid dues and not having visited a Masonic Lodge, ought not to be a bar to his receiving the honors of a Masonic burial. In this view your Committee cannot concur. Suppose this rule were to prevail: Where would be the incentive for lovers of Masonry to go on and maintain the eminent distinction to which the institution has attained? We fear that Masonry would soon sink to an inglorious oblivion, "unhonored and unsung." Masonry does not go to the individual but the individual must go to it. Masonry is not intended to confer honors upon those who are not deserving of it, and, in the opinion of your Committee, those only deserve it who become good, true, and faithful workers in the ranks. The evidence before us shows that the Brother was not even a luke-warm worker in the ranks, but to all appearances had virtually forgotten that there was such a place as a Masonic Lodge-room. With this evidence before us your Committee cannot sustain the action of Argenta Lodge No. 3, but find that no intentional breach of Masonic conduct or courtesy was committed, and recommend the adoption of the following resolution:

Resolved, That where there are two or more Lodges holding concurrent jurisdiction, the jurisdiction over non-affiliated and non-resident Masons shall be concurrent, and shall be exercised by individual Lodges, turn about. Provided, That when a particular Lodge may desire to exercise jurisdiction out of turn, it may do so with the consent of two-thirds of the Lodges interested.

No Report on Foreign Correspondence.

M. W. R. H. Robertson, was elected Grand Master, and

R. W. Christopher Diehl, Grand Secretary.

VERMONT, 1872.

An Annual Communication of the Grand Lodge of Vermont was held at Burlington, June 12th, 1872.

Eighty-eight Lodges represented.

Ninety-six on the roll.

Three dispensations for new Lodges issued during the year.

The Grand Master reported having suspended the W. M. and S. W. of one of the Lodges; noticing that a petition was presented—referred to a committee who immediately made report—the ballots were spread, one black ball appeared, the W. M. declared the candidate elected, and proceeded to confer the first degree—all on the same evening. The J. W. was not present, and the Grand Master placed him in charge of the Lodge.

The Grand Lodge approved his action and ordered that the suspension be continued during the pleasure of the Grand Lodge.

The following from the Address of the Grand Master expresses our views exactly:

Our institution is a voluntary one. All its members come to it of their "own free will and accord." They assume its duties and obligations voluntarily, and, so far as its *active* duties are concerned, the performance of them continues to be subject to their own volition. Its obligations, however, are binding for life; such as the duty of secrecy, the necessity of obeying the moral law, and living uprightly and acting honorably, so as not to

bring discredit upon our Institution. A demit does not, to any degree, absolve them from these obligations. Membership is an active duty; for its performance a Mason is rewarded by the benefits and privileges of the Lodge organization. He becomes a member voluntarily, and assumes the duties consequent upon membership for the purposes of its advantages. His continued performance of these duties should be as much at his own choice as the original assumption of them was. To attempt to compel him to continue his membership and to thrust upon him its benefits, against his will, could be of no advantage, either to the lodge or the member. Such an attempt is repugnant to the voluntary nature of our Institution.

To take a demit brings no disgrace upon the Institution more than attends the neglect of any of the other active duties of Masons. If, therefore, a member choose to be relieved from the duties of membership and forego its advantages, he has the right so to do. If he choose to exercise that right and become a drone in the Masonic hive, he should not be allowed to partake of its sweets. He should be cut off from all Lodge benefits and privileges. He should not be allowed to visit a lodge, unless with a view to join it, nor to join in its processions. Nor should he call upon the Lodge for charity, or ask it to follow his remains to their last resting place.

From the Thirty Decisions of the Grand Master we select :

2. An applicant who has a stiff knee which he cannot place in the form of a square, is, by such physical defect, disqualified for the degrees of Masonry.

3. If a petition is received from a person who is physically disqualified, and referred to a committee, and the fact of disqualification is ascertained after the reference, the petition should be ordered by the Master to be dismissed without a ballot, and the deposit fee returned to the petitioner. The same course should be pursued in any case when it is ascertained that the petitioner is ineligible. The petition, in such case, should not go to ballot.

5. If a brother, through ill-will toward the Lodge, or any of its members, declares his intention to injure the Lodge, or stop its work, by black-balling candidates, he is guilty of unmasonic conduct, and should be punished therefor.

11. The granting of a dispensation to the singers of a petition for a new Lodge, suspends the membership of the petitioners in Lodges to which they respectively belonged, while the new Lodge is under dispensation. If a charter is granted, and a new Lodge constituted under it, this operates to complete the transfer of membership to the new Lodge. If the dispensation is revoked, or the new Lodge is not chartered and constituted, the membership of the petitioners is restored to the Lodges to which they before belonged.

12. The unanimous consent, expressed by ballot, of all the members of the Lodge present at the time of balloting, is necessary for the election of a candidate for the degrees of Masonry, or of a petitioner for membership. No member can be excused from balloting, even by the unanimous consent of the Lodge. If *one* could be excused, so might others, and thus the unanimity of the ballot be destroyed. Hence a By-Law providing "That a member of the Lodge may be excused from balloting by unanimous vote," is erroneous, and must be repealed, so far as it relates to that subject.

13. A petitioner who has lost one eye, but is otherwise perfect in his physical qualifications, is not thereby disqualified for the degrees of Masonry.

16. The removal of an officer from the jurisdiction of his Lodge does not terminate his office. If, before the next annual election, he should return, as he may do, even if he intended a permanent removal, it would be his duty to resume his office. Hence, no vacancy occurring, the Grand Master cannot grant a dispensation for a new election to the office in such cases.

19. An expelled Mason may be restored by the the Lodge which passed sentenced upon him. This can only be done upon petition, in writing, with proper recommendations, which must lay over one regular communication. Precisely the same course must be taken as in case of a petition for the degrees of Masonry, and a unanimous ballot in favor of the petitioner is necessary to restore him.

21. A Mason is not liable to charges and a trial for anything he done before he became a Mason, except for fraudulent statements in his petition, or some other improper act connected with his admission. It is only for breaches of Masonic law that a Mason can be tried, and a person cannot break a law before he becomes amenable thereto.

29. I cannot find any authority for Masonic Lodges to join in the display of a public day however praiseworthy the object of the ceremony may be. On the other hand, I deem it contrary to Masonic usage, and within the authority of the Charter, for Lodges to assemble, as such, and take part in exercises not under their control, for Masonic objects, for the mere purpose of swelling the procession on a public occasion. Hence, I felt compelled to refuse a dispensation to the Lodges that have applied to me for leave to join in the exercises of Decoration Day.

During the session a "Past Grand Tyler's Jewel" was presented to Bro. Uzal Pierson, Grand Tyler, who had been a Mason for sixty years—it was his last appearance in the Grand Lodge—the venerable Brother "has gone home."

The Report on Foreign Correspondence was presented by Bro. Henry Clark, covering sixty-nine pages, reviewing the proceedings of Forty-six Grand Lodges—Minnesota included.

Bro.. Clark's comments are "few and far between" and yet he presents a "first-class" report.

M.. W.. Park Davis, Grand Master, and

R.. W.. Henry Clark, Grand Secretary, were each re-elected.

VIRGINIA, 1872.

An Annual Communication of the Grand Lodge of Virginia, was held at Richmond, December 9th, 1872.

One hundred and twenty-four Lodges represented.

Two hundred and fifty-three on the roll.

Eleven dispensations for new Lodges issued during the year.

The Grand Master reported twenty-three Decisions made by him during the year,—we select:

1. That a Fellow-Craft of an extinct Lodge is a *non-affiliate*, and as such can present his petition for the Master's Degrees to any Lodge within whose jurisdiction he may reside.

4. That the Degrees cannot be conferred on any applicant who has lost his leg.

5. The Past Master can legally open a Lodge in the presence and at the request of the Master and Wardens, or either of them.

6. That the Degrees cannot be conferred on an applicant who has an artificial arm.

8. That Lodges U. D. cannot lay the corner stone of public buildings.

9. That in Masonic trials the ballot should be taken on the specifications as well as charges.

10. That in Masonic trials it is permissible for "the accused to offer in open Lodge, when his case is being tried, official papers relevant to the case, which he had neglected to present before the Committee of Investigation."

12. That when a Past Master, under charges, waives his right of trial before a Commission of Past Masters, and consents to be tried by his Lodge all subsequent proceedings and appeals will be governed by the same rules which apply in the case of a Master Mason.

13. That a Lodge under suspension cannot donate its funds to charitable or other objects.

14. That the decision of a Commission appointed to settle difficulties between Brethren, should *not* be published in the newspapers.

15. That a by-law prescribing that an office shall be declared vacant, and a new election held, "whenever the incumbent shall absent himself for two consecutive meetings of the Lodge," is null and void, because violative of the landmarks of the Order.

19. That publication in a newspaper does not constitute a legal summons.

21. That application to the Grand Lodge is not necessary to authorize the removal of a Subordinate Lodge to another building in the same Masonic District.

22. That when a lodge has suspended, and subsequently resumes labor under its old Charter, all who were members at the time of suspension regain their membership.

With substitution of the word "City, or Town" for "Masonic District" in "21," we approve of each of the foregoing; but the following appears strange to us:

7. That the public installations of officers is improper.

17. That a Lodge can elect as its Master, a Mason not at the time a member thereof.

As to "7," we suppose the "improper" is a matter of taste; without authority "public installation" would constituted a Masonic offense.

With the exception of "17" the Grand Lodge concurred in all of the decisions of the Grand Master.

The Grand Secretary was by resolution directed to have printed, "the proceedings of the Grand Lodge from its beginning to the close of the present session."

In Bro.: B. R. Wellford, Jr., the "Reportorial Corps" have received a valuable addition; he again presented a Report on Foreign Correspondence which fully comes up to the standard of 1871.

The report covers one hundred and forty-one pages, and embraces a critical view of the proceedings of Forty-three Grand Lodges—Minnesota included.

Under the head of Mississippi he says:—(which we commend to those of our brethren who desire to change that part of our Constitution, which claims for the Grand Lodge "Original Jurisdiction over its own members."

The judgment of the Committee on Complaints, is clearly right in denying jurisdiction to the Lodge to try for delinquencies in official conduct in the East; but to preserve the independence of the Master in his official action, it seems a logical necessity to deny jurisdiction in any case, except by consent of the accused. No man has ever presided in the East—no intelligent Mason has ever reflected upon the delicacy and responsibility of the high office of Master—who does not fully realize the necessity of guaranteeing the occupant of that elevated station, an assurance of protection against the ill-will or prejudice of those over whom he presides.

* * * * *

Outside of Indiana, Masonry universally recognizes this necessity, in assuring the Master immunity from censure or punishment from those over whom he has to employ the gavel. But is this protection anything more than a mockery, if it continue only while in actual occupancy of the East? May not duty demand on the 23 June official action which the Master well knows must elicit a storm of ill-will and malice, which will long survive the ballot of the next day deposing him from office and exposing him upon any frivolous charge, disconnected from his official conduct, to the merciful judgment of the subjects of his own discipline or censure?

Masonry never contemplated any such exposure. It is neither a democracy nor a republic. It delegates despotic authority, but despotic authority regulated by law and amenable to review, and subjects the unfaithful recipient of that authority to punishment for malfeasance, misfeasance, or nonfeasance. It does all this; but it asserts its own dignity, and assures the independence of its officials, by demanding the judgment of their peers as the basis of censure or punishment. A private member of the Lodge is not the peer of his Master, either while the Master wields the gavel or at any time afterwards, until he himself is elevated to that position. A Master Mason, as such, cannot preside at the East. He must take the degree of Past Master, and when he descends from the chair he may not lay aside its obligations or be denied its rights and privileges. He may if he chooses, waive them, but no Masonic power can coerce his free choice.

We have space but for the remark, that M. W. Bro. Nash's decision relative to the right of objection by a non-member to the advancement of an E. A. or F. C. is right, unless it is admitted that every affiliated Mason has equal rights in any Lodge with its members.

We doubt whether Bro. Welford would assent to that proposition.

M. W. Robert E. Withers, Grand Master, and

R. W. John Dove, Grand Secretary, were each re-elected.

WISCONSIN, 1873.

The Twenty-ninth Annual Communication of the Grand Lodge of Wisconsin, was held at Milwaukee, June 10th, 1873.

One hundred and forty-eight Lodges represented.

One hundred and eighty-six on the roll

Five Dispensations for new Lodges issued during the year.

From the very brief Address of the Grand Master we select :

And here I desire to say another thing for the benefit of those who succeed me in official position. The correspondence of the Grand Master's office is infinitely larger than it ought to be. It has reached such an ex-

tent in this jurisdiction that a private secretary would now be exceedingly desirable, and if it continues to increase in the ratio of the past, five years hence such an office will be a necessity. And yet, seventy per cent. of all the letters written to the Grand Master relate to subjects which are plainly and distinctly provided for in the written Constitution of this Grand Lodge, or have been adjudicated by this Grand Lodge. It should be remembered that the Constitutions of Masonry are required "to be read frequently in the Lodge, that none may pretend ignorance thereof;" and the proceedings of the Grand Lodge should be studied with equal assiduity, for the same reason.

We commend the foregoing to the especial attention of the officers of the Lodges in this jurisdiction.

Transactions of local interest.

A most excellent report on Foreign Correspondence was presented by Bro. G. E. Hoskinson. One hundred and two pages are devoted to a review of the proceedings of thirty-nine Grand Lodges—those of Minnesota included.

We present three selections which accord with our views, under the head of Arkansas, he says :

There are two "rights," which pertain to every member of a subordinate Lodge. The right of standing at the door of Masonry, and, by simply objecting, to prevent the introduction of unwelcome material into his Lodge, whether the same be on an application for initiation, passing, raising, affiliation, or visiting; and the right to withdraw from his Lodge at any time upon payment of all arrearages of dues, without question, let or hindrance. Once a candidate has been started by a Lodge on his career he becomes invested with Masonic rights, and these may not be set aside by a frivolous object. But at the starting point the "I object" is sufficient.

We hold these propositions to be self-evident, inasmuch as Lodges are merely adjuncts of Masonry, not necessary to its preservation, and therefore incompetent by reason of their inferiority to annul or impair by a local regulation, rights and powers conferred by a sovereign authority upon every brother when raised to the sublime degree of Master Mason.

Under the head of California,—commenting upon the case reported by the Grand Master, which we quote,—he says :

We trust the time is coming when such cast iron regulations are the things of the past. It is an open question, indeed, whether "once a Mason, always a Mason" until disqualified for that title by the commission of crime, whereof he has been duly convicted, be not good Masonic law. We believe it is, and that suspensions and exclusions from all Masonic rights if, from any cause, a brother fails to respond to a pecuniary assessment made upon him, practically operating as an expulsion from Masonry, are violations of the fundamental principles of Masonic charity. Charity begins at home, nor do we regard Masonry as an insurance institution, where if the premium be not paid at the tick of the clock, the policy is forfeited. Far from it. Some lighter punishment should follow the non-payment of assessments. Our system of "exclusion" comes pretty near the mark, but we cannot say we advise or recommend its adoption elsewhere; perhaps the Connecticut system of striking from the rolls is better. We would have a system of registration, and an exclusion from participation in the business of the subordinate Lodge, while the non-paying member was "registered," but he should be regarded as a Mason, whom we have vowed to recognize, to support, to protect. He may be unworthy, so often our natural brothers are unworthy, but all the same we recognize the justness of their claim to our fraternal regard. Subor-

dinate Lodges are a modern invention, perhaps not exceeding a hundred and fifty years in age, and the regulations which have grown up with them partake very frequently, more of the selfish commercial cast of the age, than the benign character of Ancient Masonry. Brethren, let us make the entrance to Masonry as difficult as we may, but once we take a brother to our hearts let us hold him fast "by hooks of steel," and not ignominiously kick him out of our temple because he owes \$2.00 for last year's dues.

Under the head of Georgia, he says :

We hold that there is a vast difference and a wide distinction between a suspension for non-payment of dues and other Masonic offences. We believe there is nothing criminal or unmasonic in owing a few dollars, and we fail to see how a debt to a Lodge is of any more importance than a debt to a brother Mason. Yet we despise as heartily as Bro. Blackshear, those mean, shiftless, worthless dead-beats, who occasionally sneak into a Lodge, and while enjoying all the benefits of the organization refuse to aid in its support; nevertheless, they are Masons and have rights. We believe the best way for the Lodge is to dimit such members on its own motion. If they fail to pay their dues after they have run a year, and after being thrice demanded, dimit them, balance their account, send them a receipted bill, and carry it over to the debtor side of the Charity Fund. There will be less timber, but what there is will be sound.

Under the head of Minnesota, he comments on P. G. M.'s Nash's decisions, and on our proceedings as reported in 1872, thusly :

His decisions were of the usual character, upon the usual topics, and might have been found by lazy brethren in the usual way—that is, in any standard work on jurisprudence with which every Lodge should be supplied. As for the *quidnunes* and *hair-splitters*, Grand Masters would do well to bury their effusions in the waste basket. An editor soon learns how to deal with such gentry.

* * * * *

There seems to have been an element of opposition in the Grand Lodge at this session, or else the appointment of committees was unfortunate, for several important reports were rejected. We refer now principally to the reports of Committee on Jurisprudence and Committee on Grievances and Appeals. What with dilatory motions, motions for divisions, calls of Lodges, rejections of reports, etc., it is easy to see that the session was not entirely harmonious, which is greatly to be regretted.

* * * * *

We desire to enter our protest right here, and now, against the custom of this, and one or two other Secretaries of making a hieroglyphic of this sort ☐ stand for Lodge. It is a pendentic affectation. Why not call a spade, *spade*, and have done with it. The next we know, a triangle will stand for a Grand Master, a key for a Treasurer, etc. The figure of a donkey might be appropriate for certain other officers in certain jurisdictions, but it isn't polite to say so, and therefore we don't.

We acknowledge the propriety of the criticism and *application*, and will inform our brother that "things are changed," he will hereafter see no more "hieroglyphics" of the kind noted in our "proceedings," and will also suggest that *now* there is no more occasion for the said "donkey."

On the other matter, "as the situation now is" we have heretofore in this report said all that is necessary.

M. W. R. Delos Pulford, was elected Grand Master, and
R. W. Geo. E. Hoskinson, Grand Secretary.

WASHINGTON, 1872.

The Fifteenth Annual Communication of the Grand Lodge of Washington Territory, was held at Olympia, September 19th, 1872.

Fourteen Lodges represented.

Seventeen on the roll.

One Dispensation for a new Lodge issued during the year.

We copy from the Address of the Grand Master :

1. Can an officer in a Chartered Lodge hold office in a Lodge U. D.?
A. Yes.
2. Does the Dispensation of the Grand Master for the formation of a new Lodge necessarily transfer the membership of the petitioners?
A. No.
3. Does the granting of a Charter to a Lodge U. D. dimit the members thereof from the Lodge to which they formerly belonged?
A. No.
4. Has the Grand Secretary the right to alter or amend the report of a Subordinate Lodge when it was duly signed and attested?
A. If manifestly incorrect it is his duty to *have it corrected*.

These decisions are based on the theory, that where towns or districts have sufficient members and means to support two Lodges, every encouragement should be held out to those making the effort to start a new Lodge—because two will give greater facilities to all Masons in that town or district to improve themselves in Masonry. Two will double the number of stations and induce many more to perfect themselves in all the duties required of them. They will create (if the opportunity be not abused) a healthy rivalry; there will be “that noble contention, or rather emulation of who can work and best agree.”

But the Lodge U. D. is simply a permit for certain persons to assemble and do certain matters pertaining to Masonry for a given time. This body has no voice or representation in the Grand Lodge, and may cease to exist at the expiration of its time, for various causes. One cause might be want of brethren sufficiently versed in Masonry to perform all the requirements, hence officers of experience of other Lodges, just as well as members of other Lodges, may connect themselves with the Lodge U. D., and the proceedings will be all the more instructive.

* * * * *

When the Lodge U. D. receives a Charter, those who belonged to other Lodges during the time, may elect either Lodge, but the petition for a dimit in case of remaining with the new Lodge.

The precedent of granting Charters to Lodges U. D., and at the same admitting the Lodge to representation is irregular, and leads to confusion.

And yet at the same session, after voting a charter the delegate from the Lodge U. D. was “admitted to a seat as the accredited representative of Camanio Lodge No. 19.”

How there could be such a Lodge, before it was consecrated and its officers elected, is beyond our comprehension.

The Committee on Foreign Correspondence defends the practice; we quote their argument :

This custom obtains in our Grand Lodge, and we regard it as strictly proper, and no more than is justly the due of Lodges U. D., as soon as charters shall have been granted them; notwithstanding the fact that some

of our Masonic brethren seem to manifest such a "holy horror" at the idea; because forsooth, the officers of those Lodges have not been installed, the Lodges "constituted," etc. Viewing the matter in any practical light, we never could see why Lodges U. D. should not have as full privileges and benefits from representation in Grand Lodges as do chartered Lodges which have been "constituted," provided these new Lodges are to be continued as constituent working bodies. They are evidently under the same general restrictions, subject to the same general laws, and are affected thereby in the same degree. The act of constituting the Lodge and of installing officer, invests the representative with no additional wisdom, no broader comprehension, nor peculiar fitness and ability to determine the necessities and wants of his Lodge, in the way of legislation. Nor, on the other hand, is the lodge necessarily any the less deserving of having its particular and local interests properly represented and cared for, because its officers have not passed through the formula of installation, and the Lodge "duly constituted."

The ceremony "invests the representative with" *legality*—that's all.

The Grand Master in his address, having adverted to the fact that the time had arrived when some action by the Grand Lodge ought to be had concerning the *status* of brethren within the jurisdiction who maintained Indian women and were raising families of mixed blood, the special committee to whom the subject was referred reported as follows:

Your Committee, to whom was referred that portion of the M. W. Grand Master's address which alludes to "Masons maintainig Indian women," having had the same under advisement, beg leave to report, that inasmuch as the laws of the land permit the intermarriage of the Anglo Saxon and Indian, it would be presumptuous for this Grand Lodge to forbid Masons availing themselves of this liberty, whatever our individual opinions may be of their taste in doing so. But where Masons are living in adultery with either white or Indian woman, thus breaking both the civil and moral law, your Committee are of the opinion that all such are guilty of gross unmasonic conduct, and should be expelled from the order upon due trial and conviction.

In his peregrinations the man "and brother" has reached Washington Territory—but was not "taken in"—we copy:

Application for visitation to this Grand Lodge was presented by one Wm. F. Bryan, a colored man, claiming to be a Master Mason, hailing from "St. Siplin Lodge, No. 13, of Pittsburg, Pa., working under charter from the First African Grand Lodge of the United States." The Grand Master decided that this Grand Lodge was not in fraternal communication with any such Grand Lodge in the United States, or elsewhere—recognizing but one Grand Lodge in Pennsylvania, of which this individual petitioning the privilege of visitation, does not claim to be a constituent member, nor to owe allegiance thereto, therefore his application is denied.

The Report on Foreign Correspondence, by Bro. T. M. Reed, covers sixty-five pages and embraces a review of the proceedings of Forty-four Grand Lodges—Minnesota included.

M. W. Granville O. Haller, Grand Master, and

R. W. Thomas M. Reed, Grand Secretary, were each re-elected.

WEST VIRGINIA, 1872-

The Eighth Annual Communication of the Grand Lodge of West Virginia was held at Wheeling, November 12th, 1872.

Fifty Lodges represented.

Ninety-one on the roll.

Five Dispensations for new Lodges issued during the year.

The address of the Grand Master is mainly devoted to a report of his official acts—two decisions we notice :

A Lodge cannot discipline a member for refusing to pay a special or extraordinary assessment for building or other purposes, unless the brother consented to such assessment at the time it was made, or subsequently.

A brother who had lost his right leg (after he was made a Master Mason), was elected Master of his Lodge. The question of his eligibility having been referred to me, was decided in the negative.

We do not subscribe to the doctrine that misfortune deprives a brother of any of his Masonic privileges. Many years since a would be Masonic Jurist, who has made considerable noise in the world, visiting a Grand Lodge with us asserted "that if one maimed applied for visitation no regular Lodge would examine him"! We replied that in our jurisdiction, we had a Master of a Lodge—an old man, made a Mason before either of us was born, and declared that should he desire to visit a Lodge any where, and examination was refused because of his infirmity, we would interdict communication with such Lodge until it was taught that Masons did not turn their backs on brethren because accident had deprived them of limbs.

Sometimes it might be a little awkward, but the difficulty could be arranged by the assistance of one of the brethren.

The following extracts from his conclusion we most heartily endorse :

In conclusion, brethren, let me exhort you "not to weary in well doing." Study to make your Lodge meetings attractive. Cultivate in them a social spirit; good fellowship, properly guarded against intemperance or excess, promotes unity, and stimulates benevolent feeling. If a brother shows signs of dullness or disaffection, surround him with kind influences and thus win him back to full fellowship. If a first or second attempt fails, try again. A true Mason is not easily provoked or discouraged. There will come petty jealousies and strifes. You will encounter trials by those who have unworthily sought the mysteries of Masonry, and who, unable to reach its elevating aims, would fain debase it to their lower level. You will be tried by the indolence and indifference of those whose tastes and habits, repel anything of self-culture or self-denial. Such trials are part of the discipline of life; and we who endure them patiently and while enduring continue to labor earnestly in behalf of truth and purity, will in due time receive an abundant reward.

The following resolution was adopted :

6. *Resolved*, That if so desired, the Secretary of the Lodge of which a deceased brother Master Mason was a member in good standing at the time of his death, shall furnish to the widow or nearest of kin of the deceased brother a certificate of the said brother's membership and good standing; the certificate to be signed by the W. M. and Secretary and attested by the seal of the Lodge.

The following resolution was adopted :

Resolved, That the Grand Lodge of West Virginia will co-operate with her sister Grand Lodges in refusing to hold Masonic communication with all Masonic powers who, on being requested, shall fail to recognize the doctrine of exclusive and absolute Grand Lodge jurisdiction, and decline to break off friendly relations with those that violate it.

The Grand Lodge of Maine adopted the following :

The committee on Masonic Jurisprudence to whom the resolutions of the Grand Lodge of Louisiana were referred last year, ask leave to report :

"That the principles enunciated in those resolutions are correct. The doctrine of exclusive Grand Lodge Sovereignty is no longer to be debated or questioned. This Grand Lodge has already cut off Masonic intercourse with Grand Bodies which practically deny the doctrine."

This remedy, however, has not availed in the case of the Grand Orient of France, and the Grand Lodge of Hamburg, the latter of which seems determined to violate, on every opportunity, this wholesome law. In such a case, they that are not with us are against us. We recommend that this Grand Lodge endorse the resolutions of the Grand Lodge of Louisiana, and declare that absolute necessity requires her to refuse Masonic intercourse with all Grand Bodies which violates the law of exclusive jurisdiction, and all which, after due notice, continue to maintain Masonic relations with the Grand Bodies thus offending.

The practical of which is : we will coerce every body into doing as we do ; if you do not adopt our views we will cut off communication ! Continental Grand Bodies, you must cut off communication with those of France and Hamburg, or we will with you. Pennsylvania, Virginia, &c., you must declare non-intercourse with England and all other continental Grand Bodies, because they do not do so with France and Hamburg, or we will declare non-intercourse with you—and Minnesota, you must do the same with Pennsylvania, etc., because they won't with England, etc., because England, etc., will not with Hamburg and France, or we will leave you out in the cold. Truly, as has been often remarked, the Masonic system is in more danger from its friends, than from its enemies.

Bro. O. S. Long, presented a Report on Foreign Correspondence reviewing the proceedings of forty-two Grand Lodges and covering seventy pages.

The Report is an excellent one—altho' Minnesota does not appear in it. We would like to notice several matters in it, but we suspect that our printer will require more than seventy pages for the matter already selected.

M. W. Thomas A. Logan, Grand Master, and

R. W. O. S. Long, Grand Secretary, were each re-elected.

Respectfully submitted,

A. T. C. PIERSON. *Chairman.*

Appendix B.

GRAND SECRETARY.		CHAIRMAN F. C. COMMITTEE.	
Alabama.	Daniel Sayre	Montgomery	R. F. Knott
Arkansas.	L. E. Barber	Little Rock.	George E. Dodge
British Columbia.	H. F. Heisterman.	Olympia	
Connecticut.	Joseph K. Wheeler.	Hartford	Grand Secretary
California.	A. G. Abell.	San Francisco	Rev. Wm. Henry Hill
Colorado.	Ed. C. Parmelee	Georgetown	A. Sagendorf.
District Columbia.	Thos. Bird Harris.	Hamilton	Henry Robertson
Delaware.	Wm. H. Bates	Washington	W. R. Singleton
Florida.	Delwin C. Hawkins.	Wilmington	Geo. W. Clayton
Georgia.	J. E. Blackthorn	Monticello	Grand Secretary
Indiana.	John M. Bramwell.	Macon	Grand Secretary
Illinois.	O. H. Munroe	Indianapolis	Martin H. Rice
Iowa.	Theo. S. Parvin.	Springfield.	Joseph Robbins
Idaho.	L. F. Carter	Iowa City	F. K. Ercanbrack
Kentucky.	J. M. S. McCordle.	Boise City	
Kansas.	J. H. Brown	Leavenworth	Grand Secretary
Louisiana.	James C. Batchelor, M. D.	New Orleans	H. S. Jacob
Maine.	Ira Berry	Portland	J. H. Drummond
Massachusetts.	C. H. Tins.	Boston	
Maryland.	J. H. Medary	Baltimore.	Grand Secretary
Michigan.	Foster Pratt, M. D.	Kalamazoo	Grand Secretary
Missouri.	G. Frank Gouley	St. Louis.	R. A. H. Barkley
Mississippi.	J. L. Power.	Jackson.	A. T. C. Henson
Minnesota.	E. D. B. Porter.	St. Paul	Grand Secretary
Montana.	Cornelius Hodges	Helena	Grand Secretary
New Hampshire.	Abel Hutchins.	Concord	John J. Bell
New York.	Jas. M. Austin	New York	James Gibson
New Jersey.	Joseph H. Hough.	Trenton	Grand Secretary
North Carolina.	D. W. Bain.	Raleigh.	J. H. Mills
Nebraska.	Wm. R. Bowen.	Omaha	Grand Secretary
Nevada.	R. H. Taylor.	Virginia City	Grand Secretary
New Brunswick.	Wm. F. Bunting	St. John.	G. P. Smithers
Nova Scotia.	Benj. Curren.	Halifax.	John L. Stettinius
Ohio.	John D. Caldwell	Cincinnati	S. F. Chadwick
Oregon.	R. P. Earhart	Salmon	H. M. Dechert
Pennsylvania.	John Thomson	Philadelphia	Grand Secretary
Rhode Island.	Edwin Baker	Providence	Geo. S. Blackie
South Carolina.	B. Rush Campbell	Charleston.	E. H. Cushing
Tennessee.	John Frizzell	Nashville	Grand Secretary
Texas.	Geo. H. Bringhamst.	Houston	Grand Secretary
Utah.	Christopher Diehl.	Salt Lake City	B. R. Wellford
Vermont.	Henry Clarke.	Rutland	A. B. Alden
Virginia.	John Dove, M. D.	Richmond	Grand Secretary
Wisconsin.	Geo. E. Hoskinson	Green Bay	Grand Secretary
Washington Territory.	Thos. M. Reed	Olympia	Grand Secretary
West Virginia.	O. S. Long	Wheeling.	Grand Secretary
			Mobile.
			Little Rock.
			Sacramento.
			Frankston.
			Collingwood.
			Washington.
			Wilmington.
			Indianapolis.
			Quincy.
			Anamosa.
			New Orleans.
			Portland.
			Crawfordsville.
			St. Paul.
			Exter.
			Raleigh.
			Halifax.
			Cincinnati.
			Salmon.
			Philadelphia.
			Nashville.
			Houston.
			Richmond.
			Portage City.

Appendix C.

REPRESENTATIVES OF THE GRAND LODGE OF MINNESOTA NEAR OTHER GRAND LODGES.

ALABAMA	M. W. J. McCALEB WILLY . .	Troy.
ARKANSAS	M. W. L. E. BARBER	Little Rock.
CANADA	M. W. A. A. STEVENSON . . .	Montreal.
CALIFORNIA	M. W. ALEX. G. ABELL	San Francisco.
COLORADO	M. W. HENRY M. TELLER . . .	Central City.
CONNECTICUT	M. W. NATHAN DICKINSON . .	Waterbury.
DELAWARE	M. W. G. W. CHAYTOR, M. D.	Wilmington.
DIST. OF COLUMBIA	M. W. CHAS. F. STANSBURY . .	Washington.
FLORIDA	M. W. THOMAS BROWN	Tallahassee.
GEORGIA	M. W. THOMAS W. CHANDLER	Atlanta.
IDAHO	M. W. GEO. H. COE	Idaho City.
ILLINOIS	M. W. WM. LAVLY	Springfield.
INDIANA	M. W. WM. HACKER	Shelbyville.
IOWA	M. W. T. S. PARVIN	Iowa City.
KANSAS	M. W. M. S. ADAMS	Leavenworth.
KENTUCKY	M. W. ELISHA S. FITCH	Flemingsburg.
LOUISIANA	M. W. J. Q. A. FELLOWS . . .	New Orleans.
MAINE	M. W. JAMES C. STEVENS . . .	Bangor.
MARYLAND	REV. J. N. McJILTON	Baltimore.
MICHIGAN	M. W. S. C. COFFINBURY . . .	Constantine.
MISSISSIPPI	M. W. GEORGE R. FEAM	Natchez.
MISSOURI	M. W. SAMUEL H. SAUNDERS . .	Otterville.
MONTANA	M. W. N. P. LANGFORD	Helena.
NEBRASKA	M. W. J. C. JORDAN	Omaha.
NEVADA	M. W. GEO. W. HOPKINS	Virginia City.
NEW BRUNSWICK	M. W. B. LESTER PETERS . . .	St. John's.
NEW HAMPSHIRE	M. W. G. H. HUBBARD	Manchester.
NEW JERSEY	M. W. WM. S. WHITEHEAD . . .	Newark.
NEW YORK	R. W. ELWOOD E. THORNE . . .	New York.
NORTH CAROLINA	M. W. ROBERT B. VANCE	Ashville.
NOVA SCOTIA	M. W. ALEX. KEITH	Halifax.
OHIO	M. W. WM. B. THRALL	Columbus.
OREGON	M. W. O. S. SAVAGE	Dalles City.
PENNSYLVANIA	M. W. RICHARD VAUX	Philadelphia.
SOUTH CAROLINA	M. W. A. G. MACKEY	Charleston.
TENNESSEE	M. W. JONATHAN S. DAWSON . .	Paris.
TEXAS	M. W. PHILIP C. TUCKER . . .	Galveston.
VERMONT	M. W. WM. G. SHAW	Burlington.
VIRGINIA	M. W. WM. TERRY	Wytheville.
WASHINGTON	M. W. BENJ. E. LOMBARD . . .	Port Madison.
WISCONSIN	M. W. HENRY L. PALMER	Milwaukee.
WEST VIRGINIA	M. W. WM. J. BATES	Wheeling.
WEST INDIES	M. W. THOS. BOTADILLA	St. Domingo.

Appendix D.

REPRESENTATIVES OF OTHER GRAND LODGES NEAR THE
GRAND LODGE OF MINNESOTA.

ALABAMA	R. W. R. A. JONES	Rochester.
ARKANSAS	R. W. W. S. COMBS	St. Paul.
CALIFORNIA	M. W. G. W. PRESCOTT	Albert Lea.
CANADA	W. A. W. BANGS	Le Sueur.
CONNECTICUT	M. W. A. E. AMES	Minneapolis.
CUBA	M. W. A. T. C. PIERSON	St. Paul.
DELAWARE	R. W. H. A. BILLINGS	Preston.
DIST. OF COLUMBIA	M. W. C. W. NASH	St. Paul.
ENGLAND	M. W. C. W. NASH	"
FLORIDA	R. W. E. P. BARNUM	Sauk Centre.
GEORGIA	M. W. A. T. C. PIERSON	St. Paul.
IDAHO	M. W. C. W. NASH	"
ILLINOIS	M. W. A. T. C. PIERSON	"
INDIANA	R. W. W. S. COMBS	"
IOWA	M. W. C. W. NASH	"
KANSAS	M. W. G. W. PRESCOTT	Albert Lea.
KENTUCKY	R. W. W. S. COMBS	St. Paul.
LOUISIANA	M. W. C. W. NASH	"
MAINE	M. W. G. W. PRESCOTT	Albert Lea.
MICHIGAN	M. W. C. W. NASH	St. Paul.
MISSISSIPI	J. P. POND	"
MISSOURI	M. W. C. W. NASH	"
MONTANA	W. H. L. CARVER	"
NEBRASKA	W. J. E. FINCH	Hastings.
NEVADA	W. H. L. CARVER	St. Paul.
NEW BRITAIN	R. W. J. N. CASTLE	Stillwater.
NEW HAMPSHIRE	W. O. T. HAYS	Hastings.
NEW JERSEY	R. W. W. S. COMBS	St. Paul.
NEW YORK	W. W. J. PARSONS	"
NOVA SCOTIA	R. W. E. D. B. PORTER	"
OHIO	M. W. B. F. SMITH	Mankato.
OREGON	R. W. W. S. COMBS	St. Paul.
SOUTH CAROLINA	M. W. G. W. PRESCOTT	Albert Lea.
ST. DOMINGO	M. W. A. T. C. PIERSON	St. Paul.
TENNESSEE	M. W. A. T. C. PIERSON	"
VERMONT	R. W. S. E. ADAMS	Monticello.
WASHINGTON	W. E. B. ALLEN	Hastings.
WISCONSIN	R. W. C. W. THOMPSON	Wells.
WEST INDIES	M. W. A. T. C. PIERSON	St. Paul.
NORTH CAROLINA	R. W. W. S. COMBS	"
MARYLAND	W. H. L. CARVER	"
TEXAS	R. W. A. C. SMITH	Forest City.
WEST VIRGINIA	R. W. S. R. MERRELL	Lake City.

Appendix E.

ELECTIVE GRAND OFFICERS OF THE GRAND LODGE OF MINNESOTA, FROM ITS ORGANIZATION IN 1853, TO THE PRESENT TIME.

YEAR.	GRAND MASTERS.	DEPUTY G. M.	SENIOR G. W.	JUNIOR G. W.	G. TREASURER.	G. SECRETARY.	No. Lodge.
1853.	A. E. Ames	A. Goodrich	D. F. Brawley	1 Van Vorhes	E. Case	J. G. Lennett	2
1854.	A. E. Ames	D. F. Brawley	1 Van Vorhes	1 T. C. Pierson	E. Case	H. Reynolds	4
1855.	M. Sherburne	A. T. C. Pierson	1 T. Stearns	1 Van Vorhes	E. Case	H. Reynolds	4
1856.	A. T. C. Pierson	H. N. Satter	1 Thomas L. n bard	6 E. A. Hodsdon	E. Case	H. Reynolds	4
1857.	A. T. C. Pierson	William H. Mower	1 A. Hodsdon	4 William Lee	E. Case	Geo. W. Prescott	19
Jan-1858.	A. T. C. Pierson	D. B. Loomis	1 Frank Manor	11 A. C. Smith	E. Case	Geo. W. Prescott	19
Oct-1858.	A. T. C. Pierson	D. B. Loomis	1 Frank Manor	11 Samuel E. Adams	E. Case	Geo. W. Prescott	19
Oct-1859.	A. T. C. Pierson	D. B. Loomis	1 Samuel E. Adams	16 J. C. Whipple	E. Case	Geo. W. Prescott	19
Oct-1860.	A. T. C. Pierson	D. B. Loomis	1 J. C. Whipple	6 C. W. Thompson	E. Case	Geo. W. Prescott	19
*1863.	A. T. C. Pierson	L. E. Thompson	9 J. C. Whipple	1 George Bradley	E. Case	Geo. W. Prescott	19
*1863.	Geo. W. Prescott	L. E. Thompson	1 H. Lindsley	21 W. T. Rigby	E. Case	Geo. W. Prescott	19
1864.	Geo. W. Prescott	L. E. Thompson	1 E. C. Wells	31 A. B. Curry	23 George L. Otis	A. T. C. Pierson	5
1865.	Geo. W. Prescott	L. E. Thompson	1 G. B. Cooley	11 A. J. Phelps	34 George L. Otis	C. W. Carpenter	5
1866.	Charles W. Nash	W. T. Rigby	18 Robert Stewart	49 R. Merrell	40 George L. Otis	Wm. S. Combs	5
1867.	Charles W. Nash	R. A. Jones	21 S. R. Merrell	49 S. Y. Hyde	40 George L. Otis	Wm. S. Combs	5
*1869.	Charles W. Nash	R. A. Jones	21 S. R. Merrell	49 S. Y. Hyde	40 George L. Otis	Wm. S. Combs	5
1870.	Charles W. Nash	G. B. Cooley	11 S. Y. Hyde	49 Fred. Joss	40 George L. Otis	Wm. S. Combs	5
1871.	Charles W. Nash	G. B. Cooley	49 E. D. B. Porter	22 I. W. Morford	33 George L. Otis	Wm. S. Combs	5
1872.	G. B. Cooley	G. Griswold	49 E. D. B. Porter	22 I. W. Morford	33 George L. Otis	Wm. S. Combs	5
1873.	C. Griswold	J. N. Castle	1 Edgar Nash	79 I. B. Cummings	18 George L. Otis	E. D. B. Porter	12
*1874.	C. Griswold	J. N. Castle	1 Edgar Nash	79 I. B. Cummings	18 George L. Otis	E. D. B. Porter	12

*No Sessions of the Grand Lodge in 1862 or 1866.

Appendix F. LIST OF LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF MINNESOTA.

No.	NAME.	LOCATION.		DATE DISPENSATION.		DATE OF CHARTER.		REMARKS.	NAME OF GRAND MASTER.
		Town.	County.	Month.	Day Year.	Month.	Day Year.		
1	St. John's	Sillwater	Washington	October	12 1850	June	9 1852	Wisconsin*	.....
2	Catatract	Minneapolis, E. D.	Hennepin	1852		October	5 1852	Illinois	.....
3	St. Paul	St. Paul	Ramsey	August	4 1850	January	24 1853	Ohio*	.....
4	Hennepin	Minneapolis	Hennepin	June	21 1853	January	3 1854		A. E. Ames, M. D.
5	Ancient Landmark	St. Paul	Ramsey	Ch'd dir'c		January	2 1854		do
6	Shakopee	Shakopee	Scott	Nov	4 1854	January	9 1855	Suspended.	do
7	Dakotah	Hastings	Dakotah	June	1855	January	9 1856		Moses Sherburne.
8	Red Wing	Red Wing	Goodhue	Sept.	1855	January	9 1856		do
9	Faribault	Faribault	Rice	March	3 1856	January	6 1857	Suspended.	A. T. C. Pierson.
10	Pacific	St. Paul	Ramsey	July	14 1856	January	6 1857	Charter surrendered.	do
11	Manorville	Manorville	Dodge	July	16 1856	January	6 1857		do
12	Mankato	Mankato	Blue Earth	March	16 1856	January	6 1857		do
13	Henderson	Henderson	Stacy	October	22 1856	January	6 1857	Suspended.	do
14	Wapahusa	Wabasha	Wabasha	Oct'ber	22 1856	January	6 1857		do
15	St. Cloud	Monticello	Stearns	Nov	1 1856	January	7 1857	Suspended.	do
16	Monticello	Monticello	Wright	October	22 1856	January	7 1857		do
17	Hokah	Hokah	Houston	May	2 1856	January	7 1857	Suspended.	do
18	Winona	Winona	Winona	Ch'd dir'c		January	7 1857		do
19	Minneapolis	Minneapolis	Hennepin	Sept.	15 1857	January	8 1858		do
20	Caledonia	Caledonia	Houston	July	15 1857	January	8 1858		do
21	Rochester	Rochester	Olmsted	Nov	1 1857	January	8 1858		do
22	Pleasant Grove	Pleasant Grove	Olmsted	October	29 1857	January	8 1858		do
23	North Star	St. Cloud	Stearns	February	17 1857	January	8 1858		do
24	Wilton	Wilton	Waseca	January	22 1857	October	27 1858	Suspended.	do
25	Meridian	Chatfield	Filmore	January	22 1857	October	27 1858		do
26	Western Star	Albert Lea	Albert Lea	August	1 1858	October	27 1858		do
27	Blue Earth Valley	Winnipeg City	Blue Earth	August	1 1858	October	27 1858		do
28	Clear Water	Clear Water	Wright	October	4 1858	October	26 1859		do
29	Morning Star	La Crescent	Houston	Nov	15 1858	October	26 1859		do
30	Anoka	Anoka	Anoka	October	18 1859	October	26 1860		do
31	King Hiram	Belle Plaine	Scott	March	2 1859	October	25 1860		do
32	Sakatah	Waterville	Le Sueur	June	29 1859	October	25 1860		do
33	Sar in the East	Owatonna	Steele	Nov	30 1859	October	25 1860		do
34	Oriental	Cannon Falls	Goodhue	June	15 1860	October	25 1860		do

No.	Name	Locality	Month	Year	Remarks
1	Mr. Moriah	Hastings	July	1860	
2	Preston	Dakotah	February	1861	
3	Mystic Tie	Fillmore	July	1861	
4	Washington	Goodhue	July	1861	
5	Fidelity	Mower	December	1861	
6	Carman	Wabasha	November	1862	
7	Harmon	Goodhue	October	1862	
8	Hope	Zumbrota	March	1863	
9	Harmony	Glencoe	May	1863	
10	King Solomon	Lewiston	July	1863	
11	Union	Shakopee	July	1863	
12	Evergreen	Le Sueur	April	1863	
13	Saratoga	Winona	December	1863	
14	Cleveland	Le Sueur	June	1864	
15	Concord	Le Sueur	April	1864	
16	Social	Rice	February	1864	
17	Rising Sun	Winona	January	1864	
18	Watertown	Washington	January	1865	
19	Acacia	Washington	January	1865	
20	Cottage Grove	Rice	December	1865	
21	Morristown	Rice	January	1865	
22	Cannon River	Faribault	April	1865	
23	Faribault	Nicollet	Nov.	1865	
24	Nicollet	St. Peter	Nov.	1865	
25	Zion	Taylor's Falls	Nov.	1865	
26	Meridian	Chafford	Nov.	1865	
27	Blue Earth City	Blue Earth City	Nov.	1865	
28	Spring Valley	Spring Valley	Nov.	1865	
29	Temple	Hutchinson	Nov.	1865	
30	Sauk Centre	Sauk Centre	Nov.	1865	
31	Star in the West	Star in the West	Nov.	1865	
32	Star	Eyota	Nov.	1865	
33	Illustrious	Rockford	December	1865	
34	Chain Lake	Plainview	January	1866	
35	Golden Rule	Farmount	January	1866	
36	Madella	Lakeland	February	1866	
37	Corinthian	Madella	February	1866	
38	Northern Light	Farmington	February	1866	
39	Mystic Star	Fort Gary	June	1867	
40	Forest City	Rushford	September	1867	
41	Paynesville	Forest City	April	1867	
42	Brownsville	Paynesville	June	1867	
43	Minneiska	Lansing	June	1867	
44	Eureka	Lawson	March	1868	
45	Tuscan	Brownsville	April	1868	
46	Joppa	Minneiska	April	1868	
47	Mystic Circle	Le Roy	July	1868	
48	Palatine	Waseca	October	1868	
49	Henderson	Houston	January	1869	
50	Henderson	Duluth	February	1869	
51	Henderson	Sibley	February	1869	

36	Preston	Henry R. Wells	Giles A. Baker	Charles B. Anderson	Henry S. Bassett	ad 2 4th Wednesdays
37	Mystic Tie	S. S. Worthing	C. G. McManis	A. P. Fitch	H. Tome	ad 2 4th Wednesdays
38	Washington	Owen W. Waldo	O. H. Phillips	James Mitchell	Isaac Elston	ad 2 4th Saturdays
39	Fidelity	G. G. Clemmet	M. L. Hawkins	Frank Tinsley	O. Allen	1st 2 4th Wednesdays
40	Carnelian	M. L. Hulet	Hiram D. Brown	Charles B. Anderson	R. H. Dakes	1st 2 4th Tuesdays
41	Hamon	Thomas P. Kellert	Charles B. Anderson	Charles B. Anderson	James H. Farwell	Tues. on or before full moon 2 weeks after
42	Hope	G. K. Gilbert	A. P. Fitch	James Mitchell	M. Thoeny	1st and 3d Mondays
43	Harmony	L. Brainerd	James Mitchell	Charles Lord	Peter Lewis	1st and 3d Mondays
44	King Solomon	D. L. How	Charles Lord	Frank Tinsley	Geo. H. Kunsman	ad 2 4th Wednesdays
45	Union	Robert Travis	Frank Tinsley	Charles Lord	John Kinsey	1st and 3d Saturdays
46	Evergreen	S. L. Draper	H. H. Straw	W. W. Haydon	Wm. R. Hesselgraw	1st and 3d Saturdays
47	Concord	William H. Hall	M. M. McKinnie	R. A. Phillips	John W. Chambers	Sat. on or before full moon
48	Social	A. A. Keller	R. A. Phillips	W. W. Haydon	John Pickett	1st 2 4th Wednesdays
49	Rising Sun	Samuel Y. Hyde	Hiram W. Hill	James H. Redford	John Lewis	1st and 3d Tuesdays
50	Watertown	Charles G. Halgren	John T. Alley	A. J. Tarvin	Peter Thompson	Sat. on or before full moon
51	Acacia	Alexander Oldham	Joseph Williams	Charles C. Buck	I. B. Buck	Sat. on or after full moon
52	Nicollet	Charles Sweetser	Edward J. Boys	Charles C. Buck	Zurlet S. Gault	1st and 4th Tuesdays
53	Zion	G. S. Ives	I. B. Griswold	Patrick Fox	George W. Seymour	1st and 4th Saturdays
54	Meridian	I. H. McCourt	S. S. McKenny	Levi Bemis	G. L. Case	1st 2 4th Wednesdays
55	Blue Earth City	William L. Briley	Jacob A. Klester	H. P. Young	George B. Kingsley	1st and 3d Saturdays
56	Spring Valley	Rial B. Johnson	R. L. Moore	A. P. Flower	C. S. McLean	1st and 3d Tuesdays
57	Temple	R. F. Farmer	Benson G. Iswild	David F. Adams	S. E. Taggart	1st and 3d Saturdays
58	Star in the West	C. N. Hinman	Lucas Kells	Hiram P. Gallup	I. P. Johnson	1st and 4th Mondays
59	Ashtar	Walter Dixon	William C. Johnson	Edwin Dunn	O. S. Armstrong	1st and 4th Mondays
60	Star	Orlando H. Bushnell	D. W. Gupit	Nathan Warner	G. A. Ruckholdt	Sat. on or before full moon 2 weeks after
61	Illustrious	James McHench	G. R. Hall	D. F. Ferguson	D. M. Leininger	1st and 3d Fridays
62	Chain Lake	John A. Armstrong	Francis S. Livermore	Samuel Hackett	H. M. Blaisdell	Sat. on or before full moon
63	Golden Rule	Joseph Groll	David Hanna	John C. Higgins	L. A. Hunton	1st and 4th Tuesdays
64	Madell	William R. Marvin	T. C. Peart	W. K. Holmes	Hiram A. Belcher	1st 2 4th Wednesdays
65	Corinthian	E. L. Packett	Levi P. Dodge	Edward Z. Needham	Alfred I. Needham	1st and 3d Tuesdays
66	Mystic Star	A. H. Dauchy	H. C. Grover	R. E. Atkins	B. F. Tinson	1st and 3d Thursdays
67	Paynesville	Hugh Blackely	A. Leroy Elliot	Thomas B. Morrell	John W. Darby	Wed. on or before full moon
68	Lansing	Lyma Hawley	James W. Gray	Phillip Schaller	Lewis A. Foote	ad 2 4th Tuesdays
69	Brownsville	J. B. LeBlond	Thomas McMichael	Phin Schaller	Charles A. Mehl	ad 2 4th Tuesdays
70	Minnetka	D. F. Brooks	I. H. O'Connell	P. W. Pelson	L. R. Brooks	1st and 3d Mondays
71	Eureka	A. J. Porter	M. C. Clark	W. D. Hardin	L. D. Allen	1st and 3d Saturdays
72	Lepoy	E. G. Wood	M. A. Wright	L. S. Terry	A. T. Williams	1st and 3d Saturdays
73	Garden City	Lysander Cook	John Kingsland	L. D. Farnen	D. C. Dyer	ad 2 4th Thursdays
74	Vasca	E. G. Wood	James A. Old	Alex M. Barnum	Walter VanBunt	ad 2 4th Fridays
75	Houston	F. N. Goodrich	James A. Old	Alex M. Barnum	Daniel Pickett	1st and 3d Mondays
76	Duluth	Matthew Donohue	James Richardson	I. O. Grant	Charles D. Baker	1st and 3d Saturdays
77	Henderson	Matthew Donohue	Charles Schultz	Joseph Gilpin	Joseph Robinson	ad 2 4th Saturdays
78	Alexandria	Matthew Donohue	Charles Schultz	Joseph Gilpin	Joseph Robinson	ad 2 4th Saturdays
79	Howard Lake	Matthew Donohue	Charles Schultz	Joseph Gilpin	Joseph Robinson	ad 2 4th Saturdays
80	Howard Lake	Matthew Donohue	Charles Schultz	Joseph Gilpin	Joseph Robinson	ad 2 4th Saturdays
81	Howard Lake	Matthew Donohue	Charles Schultz	Joseph Gilpin	Joseph Robinson	ad 2 4th Saturdays
82	Howard Lake	Matthew Donohue	Charles Schultz	Joseph Gilpin	Joseph Robinson	ad 2 4th Saturdays

Appendix H. — Continued.

No.	NAME.	LOCATION.	No. of Members	WORSHIPFUL MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.	TIME OF MEETING.	No.
83	Hiram a Bi	Kasson	47	A. L. Porter	John Fern	A. R. Huntley	H. J. Bressler	1st & 3d Wednesdays	83
84	Orient	Money Creek	32	Gilbert M. Corey	George F. Goodwin	E. N. Berry	Oscar Ainsworth	1st and 3d Saturdays	84
85	High Forest	High Forest	25	E. D. Buck	S. W. Reese	C. Converse	E. Smith	1st & 3d Wednesdays	85
86	Tyrion	Mazappa	33	D. W. Black	D. Mansell	J. S. Huntley	S. H. Wyatt	1st and 3d Saturdays	86
87	Doric	Wells	38	D. L. Clements	Richard Straw	Luke Kellogg	Fred S. Watson	1st and 3d Thursdays	87
88	Vellowstone	Fort Buford, D. T.	20	A. P. Blunt	John A. G. Waller	Charles C. Bawn	R. C. Seip	1st and 3d Thursdays	88
89	Golden Pledge	Litchfield	47	James C. Braden	Richard C. G. Waller	Gronie B. Hatch	John Q. A. Braden	2d and 4th Fridays	89
90	Good Faith	Jackson	70	Alex Fiddes	C. B. Tuttle	M. A. Strong	G. A. Ulme	1st & 3d Wednesdays	90
91	Antiquity	Princeton	26	Milton E. Powell	Edward A. Chandler	Alexander Young	Robert Watson	1st & 3d Wednesdays	91
92	Fraternal	Redwood Falls	18	John Parker	S. Staples	F. H. Brodhead	D. H. Murray	2d Wednesday	92
93	Unity	Sauk Rapids	27	S. N. Wright	S. J. Carpenter	A. Hammond	L. Robinson Jr	1st and 3d Saturdays	93
94	Keystone	Sleepy Eye Lake	22	John Moody	K. A. Whittemore	E. H. Brodhead	James W. Khamy	1st and 3d Tuesdays	94
95	Sherburne	Elk River	20	W. B. Mabie	John Whittemore	Q. A. Dickerson	William Chadbourne	1st and 3d Tuesdays	95
96	Libanus	St James	21	Lee Hensley	Blinn McMurtry	Samuel H. Shannon	D. K. Case	2d and 4th Tuesdays	96
97	Prudence	Windom	13	C. H. Smith	Joseph McMurtry	W. H. Wilson	Arthur A. Pope	1st and 3d Saturdays	97
98	Charity	New Ulm	27	Albert Marden	H. Sublitz	Charles Brunt	E. A. Hausmann	2d and 4th Tuesdays	98
99	Corner Stone	Fergus Falls	26	Eben E. Corlis	Charles W. Smith	S. A. Lefflinger	E. A. Hausmann	1st and 3d Fridays	99
100	Aurora	Brainerd	34	Benjamin L. Perry	Horatio G. Cuykendall	William M. Falconer	L. F. Harney	1st and 3d Mondays	100
101	Fraternity	Worthington	26	Albert C. Robinson	Martin B. Soule	W. F. McLachlan	Joseph Craft	1st and 3d Mondays	101
102	Lebanon	Lanesboro'	16	George W. Douglas	H. C. Balett	Charles Thompson	James Thompson	1st & 3d Wednesdays	102
103	Bethel	Lake Crystal	11	E. Francher	H. C. Balett	C. E. D. Thompson	W. F. Massten	2d and 4th Fridays	103
104	Sharon	Willmar	17	John H. Brown	John Moody	Anna B. Hanson	B. V. Espen	1st and 3d Fridays	104
105	Shilo	Fargo, D. T.	22	S. G. Roberts	C. W. Raster	W. D. Madlocks	A. J. Hanch	1st and 3d Saturdays	105
106	Mt. Tabor	Detroit (?)	13	W. F. Ball	F. A. Johnson	A. S. McAllister	T. R. Gould	1st and 3d Saturdays	106
107	Adoniram	Dover	14	L. W. Needham	I. F. Smith	Albert Brown	R. A. Patterson	1st and 3d Saturdays	107
108	Relief	Dodge Centre	26	A. L. Wellman	Albert P. Hall	Alex. C. Norman	W. A. Patterson	2d and 4th Saturdays	108
109	Sunset	Montevideo	24	J. N. Porter	H. W. Heagy	C. J. C. Eldred	Joseph D. Baker	1st and 3d Thursdays	109
UD	Pickwick	Pickwick	10	James P. Barry	James L. Fitch	Jesse Miles	G. H. Remick	1st and 3d Thursdays	UD

Appendix I.

REPORT OF COMMITTEE ON RETURNS OF LODGES.

No.	NAMES.	Amount dues reported by Lodges.	Amount found due by committee.	Am't due from last year and unpaid.	Amt due Lodge last year, over paid.	Total am't due Grand Lodge unpaid.	Amount due Lodges over paid.
1	St. John's	59 50	66 00			6 50	
2	Cataract	113 50	113 50				
3	St. Paul	73 50	75 00			1 50	
4	Hennepin	144 00	153 00			9 00	
5	Ancient Landmark	157 50	164 00			6 50	
6	Dakotah	54 50	54 50				
7	Red Wing	47 00	49 50			2 50	
8	Faribault	73 00	79 50			6 50	
9	Minnesota	33 50	39 00			5 50	
11	Wankato	66 50	66 50		50		2 50
12	Wapahansa	53 00	51 00				2 00
14	Centerville	25 50	26 00			50	
15	Hokah						
18	Wabasha	100 50	100 50				
19	Minneapolis	100 50	114 50			14 00	
20	Caledonia	19 00	20 00			1 00	
21	Rochester	84 00	80 50				3 50
22	Pleasant Grove	66 00	64 50	\$32 50		31 00	
23	North Star	45 50	44 50		2 00		3 00
24	Wilton	20 50	20 50				
26	Western Star	34 50	34 50				
27	Blue Earth Valley	39 50	37 50	10 50		15 00	
28	Clear Water	28 00	32 50	11 50		17 50	
29	Morning Star	17 00	23 50			6 50	
30	Anoka	51 00	53 00			2 00	
31	King Hiram	22 00	23 00			1 00	
32	Sakatah	25 00	25 50			50	
33	Star in the East	84 50	87 00		2 50	2 50	
34	Oriental	36 00	26 50		3 50		13 00
35	Mt. Moriah	38 00	38 50				
36	Preston	63 00	63 00				
37	Mystic Tie	41 50					
38	Washington	40 50	38 50				2 00
39	Fidelity	60 50	31 50		9 00		19 50
40	Carnelian	62 50	61 50		2 50		4 50
41	Hermon	48 00	48 00				
42	Hope	24 50	24 50				
43	Harmony	49 00	46 00	27 50		24 50	
44	King Solomon	57 50	58 00		1 50	2 50	
45	Union	38 50	40 00				2 00
46	Evergreen	21 00	19 00				
47	Concord	14 50	15 00			50	
48	Social	47 00		50		50	
49	Rising Sun	46 00	48 50	16 50		19 00	
50	Watertown	43 00	43 00				
51	Acacia	23 50	25 50			2 00	
52	Cannon River	23 50	25 00			1 50	
53	Nicollet	63 00	54 00				9 00
54	Zion	15 00	15 00				
55	Meridian						
56	Blue Earth City	39 50	39 00		1 50		2 00
57	Spring Valley	50 50	58 00	5 00		12 50	
58	Temple	24 50	26 00			1 50	
59	Star in the West	34 50	34 50				
60	Ashler	21 50	21 50				

*No Report for 1872.

Appendix I.—Continued.

No.	NAME.	Amount dues reported by Lodges.	Amount found due by committee.	Am't due from last year and unpaid.	Am't due Lodge last year, over paid.	Total am't due Grand Lodge unpaid.	Amount due Lodges over paid.
62	Star	27 50	27 00		3 50		4 00
63	Illustrious	84 00	80 50		2 00		5 50
64	Chain Lake	40 00	38 00				2 00
65	Golden Rule	22 50	20 00				2 50
66	Madelia			1 50		1 50	
67	Corinthian	31 00	31 50				
69	Mystic Star	24 50	25 00				
71	Paynesville	19 00	19 50		1 00	50	50
72	Lansing	20 50	20 00		1 50		2 00
73	Brownsville	13 50	12 00		1 00		2 50
74	Minneiska	9 50	9 50				
75	Eureka	34 50	34 00				50
76	Joppa	34 00	32 00	3 00	2 00	1 00	
77	Tuscan	43 00	29 00	3 50	14 00		14 00
78	Mystic Circle						
79	Palestine	37 00	43 50			6 50	
80	Henderson	18 50	18 50				
81	Constellation	21 50	21 50				
82	Howard	22 00	23 00			1 00	
83	Hiram a Bi	19 50	19 50	1 00		1 00	
84	Orient	25 50	24 00				1 50
85	High Forest	63 00	51 00		7 50		19 00
86	Tyrian	49 50					
87	Doric	37 00	37 00				
88	Yellowstone	23 00	23 00				
89	Golden Fleece	16 50	13 00				3 50
90	Good Faith	17 00	17 00				
91	Antiquity	26 50	26 00		4 00		4 50
92	Fraternal	53 50	53 50		3 50		
93	Unity	17 00	17 00	2 00		2 00	
94	Keystone	21 00	21 00				
95	Sherburne	54 00	54 00				
96	Libanus	30 50	30 50				
97	Prudence	76 50					
98	Charity	26 50	26 50		2 00		2 00
99	Corner Stone	23 00	21 00				
100	Aurora	13 00	11 50				1 50
101	Fraternity	17 50	17 50				
102	Lebanon	51 00	51 00				
103	Bethel	52 00	52 00				
104	Sharon	26 00	26 00				
105	Shilo	44 00	44 00				
106	Mt. Tabor						
107	Adoniram						
108	Relief						
109	Sunset						
UD	Pickwick	2 00	2 00				
		3953 50					

Respectfully submitted,

E. D. B. PORTER, *Grand Sec'y.* } Committee.
 C. N. DANIELS,

Appendix J.

STATISTICS.

Number Initiated	537
“ Passed	501
“ Raised	487
“ Joined	165
“ Dimitted	235
“ Suspended	66
“ Expelled	3
“ Died	56
Total Number of Chartered Lodges	101
Total Membership	5798

CONTENTS.

Title Page	1	Report of Grand Secretary	43, 44
Opening	3 to 4	Report of Com. on Accounts G. T. and G. S.	44, 45
Committee on Credentials appointed	4	Pay Roll	46, 47
Committee on Credentials report	5 to 10	Grand Lodge Dues	47
Grand Officers present	5	Committee on Appropriations report	47, 48
Past Grand Masters present	5	Grand Lodge closed	48
Past Deputy Grand Masters present	5	Grand Master's Circular to Lodges	49, 51
Past Grand Senior and Junior Wardens present	6	Memorial Pages	52, 55
Representatives	6 to 10	Committee on Foreign Correspondence Re- port	Appendix, 1 to 153
Committee on Appeals and Grievances, Reports	11, 12, 27	List of Grand Lodges reviewed	2
Address of Grand Master Griswold	12 to 27	Alabama	4
Introductory	12	Arkansas	7
Death of Brethren	12 to 13	British Columbia	11
Dedication of Halls	13 to 14	Connecticut	12
Official Visitations	14	California	15
District Deputies	14	Colorado	25
Chartered Lodges	15	Canada	27
Dispensations	15	District of Columbia	35
John H. Bean	15	Delaware	38
Decisions	16 to 17	Florida	38
Amendments to Constitution	17	Georgia	41
Memphis	17	Indiana	45
Masonic Temple at Philadelphia	17	Illinois	48
Spanish Atrocities	18 to 20	Iowa	58
Finances of Grand Lodge	21	Idaho	63
Changes in Committees	21	Kentucky	64
Non-affiliation	21	Kansas	70
How to develop the power of Masonry	22	Louisiana	74
Spoiling Material	23	Maine	80
Making Lodge Meetings Attractive	24	Massachusetts	86
How to treat an erring brother	26	Maryland	97
Conclusion	27	Michigan	97
Reference of G. M.'s Address	27	Missouri	100
Petitions of Lodges for Charters	28	Mississippi	103
Committee on Grand Master's Report	28	Montana	110
Standing and Special Com. appointed	29	New Hampshire	111
Committee on Finance report	30	New Jersey	111
Communication of Bro. Bond referred	30	New York	115
Report of Bro. Goodrich filed	30	North Carolina	116
Amendment as to Proxies	31	Nebraska	118
Committee on Lodges U. D. report	31	Nevada	120
Grand Lodge Registry	31, 35	New Brunswick	122
Com. on Ancient Landmarks report	32	Nova Scotia	123
Committee on Masonic Jurisprudence Re- port	33, 34, 40	Ohio	124
Dual Membership—Resolution of Brother Camp	34	Oregon	125
Committee on Death of Brethren report	34	Pennsylvania	127
Accounts of Bro. Combs	35	Rhode Island	129
District Deputy Grand Masters	36	South Carolina	130
Cuban Atrocities—Committee report	37	Tennessee	131
Amendments to Constitution	37, 38	Texas	133
Rents	38, 41	Utah	142
Grand Officers—Elected and Appointed	39	Vermont	142
Grand Officers Installed	48	Virginia	145
Reading of Printed Pro. in Lodges	39	Wisconsin	147
Com. on Returns report 40, 42, and App. "I."	40	Washington	150
Blank Lodge Returns	40	West Virginia	152
Amendment to Gen. Reg. Title 3	40	Grand Secretaries—List of	154
Aom. on Residue of G. M.'s Address	40	Chairmen Com. on Foreign Cor.	154
Committee on Act of Incorporation	40	Representatives near other G. Lodges	155
Committee on Printing Proceedings, &c	41	" " this G. Lodge	156
Committee on Claim of P. G. M. Nash	41	Grand Officers, G. L. 1853 to 1874	157
Vote on said claim	42	List of Subordinate Lodges	158, 160
Com. on Foreign Cor. appointed	42	List of Cases heard by Com. on Appeals	161
Report of Grand Treasurer	43	Abstract of Lodge Returns—List of Offi- cers, &c	162, 164
		Statistics	167